JAINA BIBLIOGRAPHY SERIES—No. 1

JAINA BIBLIOGRAPHY.

BY

CHHOTE LAL JAIN

With a Foreword

BY

DR. KALIDAS NAG, M A, D. Lit (Paris)

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DEDICATED

To

PANDIT JUGAL KISHORE MUKHTEAR,

The Great Jaina Research Scholar and Author.

Editor of

THE ANEKĀNTA

Founder of

SHREE VĪRA SEVĀ MANDIRA.

—*By the* AUTHOR

A NOTE

The Bhāratī Jaina Parisat presents before the scholarly world this volume of "Jaina Bibliography" by Mr Chhote Lal Jain as the first number of its Jaina Bibliography Seris The vast field of Jaina Literature, Art and Archaeology, Philosophy and Religion is still mostly unexplored The scholars of the East and the West have already made valuable researches into the Vedic and Buddhistic Literature, but unfortunately the Jaina Literature which covers a wide field of indological studies has not been properly appreciated This is to a great extent due to the apathy of the Jaina community who did not care to bring the religio-cultural heritage of their forebears within the easy reach of the modern scholars It is a happy sign nowadays that some patrons of the Jaina Culture are trying to organise cultural institutions for Jaina Studies, and there are some Jaina scholars trained in scientific methods who have already made valuable contributions to this branch of knowledge.

But a research scholar should have as his constant companion a bibliography of the subject he is interested in There are the Vedic Bibliography, the Bibliographie Bouddhique and similar bibliographies For the benefit of the Jaina scholars, Dr A. Guerinot, a French savant compiled a Jaina Bibliography, but this book covered researches upto the period of 1906. Mr. Jain has tried to supplement the treatise of Guerniot and his book covers researches till 1925. He intends to make it uptodate in another volume.

The readers will find ample evidence of his laborious researches in the compilation of the present work which will be a sure guide for their studies in any branch of the Jaina Cult.

The Bhāratī Jaina Parisat is thankful to Mr C. L. Jain for placing his valuable researches with it for publication.

It is expected that the authorities of different educational and cultural institutions will extend their co-operation by keeping copies of this volume for their libraries and thereby enable us to undertake similar publications for the benefit of indologists.

Dated the 25th July, 1945
1, Gour Laha Street,
Calcutta.

S. C. Seal.

FOREWORD

About half a century ago the celebrated French Orientalist, Dr. A. Guerinot, Docteur és Letters of the University of Paris, undertook the first systematic survey of all the available printed books and articles on Jainism published in European languages. Incidentally he gave valuable information with regard to the published as well unpublished manuscript materials on Jaina religion and philosophy available in India and abroad His (i) Bibliographie Jaina and (ii) his Repertoire d'Epigraphie Jaina were published between 1906-1908. Since then many valuable articles and books on Jainism have been published, to mention among others the surveys of Jaina thought and culture by two German scholars · Dr Glasenapp and Dr. Schubring, but those books were not easily accessible to our Indian scholars. Indian periodicals and Journals have continued to publish various studies on Jainism ; such studies are growing in number and still remain scattered. To help the general public as well students of Jainism to follow the main trends of Jaina studies in recent years was the laudable aspiration of Mr Chhote Lal Jain, the Honorary General Secretary of the Vīra Śāsana Samgha In spite of his multifarious duties and obligations, and even in the midst of a serious break-down in his health owing to overwork, Mr. Jain with his characteristic devotion to the sacred cause, has completed the printing of his admirable work, Jaina Bibliography, Vol. I, which brings the survey down to the end of 1925 The material for the second volume covering the last 20 years between 1925-1944 are also ready and will be published in due time

Meanwhile, Mr. Chhote Lal Jain had the satisfaction of developing the plan of a Centre of Jaina Culture on the occasion of the grand celebration in Calcutta commemorating the 2500th anniversary of the First Sermon delivered by Lord Mahāvīra That celebration was attended not only by the Jaina community of North and Central India including Rajputana and by a few Jaina delegates from South India, but also by the leaders of Brahmanical and Buddhist religions representing the progressive thought of the majority communities of India.

The spiritual legacies of Jainism should not be confined to the Jaina community alone, but should be made available to entire humanity, especially in this age of crisis when violence threatend to ruin the entire fabric of human civilisation. The deathless principle of non-violence (*ahimsā*) is the noblest heritage of Jainism for which the whole mankind should ever be grateful. Even if we fail at present to draw the precise chronological relations of the earlier Tīrthamkaras (promulgators of the Sacred Law), we are now definite that in the age of Lord Śrī Krsna of the Mahābhārata epoch his cousin, Aristanemi examplified in his own life the sublime principle of *ahimsā* by renouncing the world on the very eve of his wedding, when he saw that hundreds of innocent animals were about to be slaughtered simply for the entertainment of the guests at that royal wedding That was the starting point of the realisation by Man of his kinship with the dumb animal world, differing from man only in linguistic expression, but animated by the same urge of life So it was Jainism which for the first time bridged over the gulf between human life and animal life, and preached the basic truth of one common life pervading the whole Society From such a profound realisation was born that creative compassion which made man look upon the dumb cattle as "Poems of Pity" in the inimitable words of Mahatma Gandhi, who, as we know, comes from Kathiawad-Gujarat, the home land of Lord Neminātha (C 1200 B C) and which part of India even to-day is the stronghold of Jaina religion and culture. Then came another great preceptor, Lord Pārśvanātha (C 800 B C), who was not only a great spiritual leader but the first systematizer of the Jaina philosophy based on the Chatur-Yāma or the four-fold principles, which were amplified by Lord Mahāvīra (C 600 B C), a senior contemporary of Gautama Buddha.

Buddhism no doubt, derived from Jainism its main inspirations as well as the principle of the church organisation (Saṃgha) and the fundamental doctrine of *Ahiṃsa* or non-violence. Buddhism simply applied to the life of the individual and of the nation

as well as on international plane, the primordial historical truth of *Ahiṃsa* which Jainism for the first time discovered like the law of gravitation of the living universe. If we want to keep intact the countless cultural heritages of Man and if we want to develop the creative possibilities of mankind to its fullest extent, we must discard the inhumane, nay, canniballistic path of war and violence and take to the path of non-violence as pointed out by the immortal preceptors of Jainism. Such a cause deserves the support and collaboration not only of all men and women of about 20 lacs of Jains scattered all over India, but also of all serious workers in the cause of human welfare, in fact, all servants of humanity in the East as well as in the West

The dream of my esteemed friend, Mr. Chhote Lal Jain, and his colleagues, is to develop such an up-to-date centre of studies on Jaina religion and culture as would be able to give all facilities for research to men and women of all nations irrespective of caste, creed or clime We know that some western ladies actually joined the order of Jain Nuns and the catholicity of Jainism is remarkable even in this age Moreover, we can count upon the deep-seated instinct of philanthropy which is ingrained in the Jaina community, and so we hope that the idea of developing a world centre of research or non-violence in the projected seat of Jain culture would soon materialise and that all organisations in the East and the West that are striving to make World Peace a reality would come forward to help my esteemed friend, Mr. Chhote Lal Jain and his colleagues His first volume of Bibliography will. I am sure, rouse the attention of many scholars to this much-neglected field of research and, I am sure, the publiccations by the Vīra Śāsana Saṃgha that will follow will sustain the interest thus aroused Though the work of Mr Jain is a preliminary work of compilation, he has spared no pains to make the book as useful and attractive to the general readers as possible. I wish him all succeess in his noble mission.

11th July, 1945. *Kalidas Nag.*
Calcutta

PREFACE.

The contributions of the Jains to the Indian Culture and Sciences have been so vast that the history of India will be incomplete without a reference to them. But, of the three great religions of India—Jainism, Buddhism and Brahmanism, Jainism has been least studied and most misunderstood for want of proper knowledge of the available literature But still it is a matter of great pleasure and encouragement that the great French scholar, Dr. A Guerinot supplied the want to some extent by publishing his valuable volumes "Essai De Bibliographie Jaina" in 1906 and "Repertoire d'Epigraphie Jaina" in 1908. These books have been of great help to scholars and students interested in the study of Jainism.

Much has been done in the field of Jaina study and many books have been published and numerous articles have appeared in the Indian and foreign journals, since the days of Dr. Guerinot. So it was my long desire to follow the foot-steps of the great French savant and supplement his works by bringing out two more volumes containing all available informations about Jainism from 1906. With that aim in view I went on taking down notes of references to Jains and Jainism from works on various subjects. As an humble student I had the privilege of working at the (Royal) Asiatic Society of Bengal for a number of years and this gave me the facility of using the books of the society. I have also referred to the collections of the Imperial Library and some other libraries.

In the volume which is now published, I have excluded almost all the references found in Guerinot's books above mentioned and I have taken care to bring in all references not found in his works and all those published between 1906 and 1925. Bibliography of the books, published since 1925 up-to-date will appear in another volume which is now under preparation.

I have to point out here, the departure I have made from the lines of Guerinot. While he has issued a separate volume for Jaina Epigraphy, I have included it under a separate section in this work Almost all the references given in this book relate to the books written in English and other European languages.

I am conscious of the many drawbacks in my book for which I request to be pardoned, since this is only the result of a labour of love without any pretence to scholarship.

In this connection I have to place on record my gratitude and thankfulness to the late Babu Balailal Dutt, B.A., the Librarian of the Royal Asiatic Society of Bengal, who helped me by providing me with the necessary books and in some cases by marking out the important references

It was the intention of the authorities of the Royal Asiatic Society of Bengal to bring out this work as one of their own publications But since they could not do so owing to war emergencies Mr. S C. Seal, M A, B L, the Honorary General Secretary of the Indian Research Institute and of the Bhāratī Jaina Parisat has kindly come forward to publish it which otherwise would have remained unpublished till perhaps the end of the present World-war Therefore, I thank him most sincerely for his kindness in bringing this work to the light of the day I must also thank Mr Asok Kumar Bhattacharjee, M A, who, very kindly revised the press copy and helped me in going through the proofs.

Before I conclude, I must convey my respectful thanks to Dr Kalidas Nag, M A, D Litt (Paris), of the Calcutta University and General Secretary, Royal Asiatic Society of Bengal for writing the learned foreward to this humble work of mine.

I should regard my labour amply rewarded if the scholars and students of research can derive some help from this book for studying the various branches of knowledge of Jainism.

Calcutta, 25th July, 1945
Śrāvana Krsna Pratipada,
Vira Sambat, 2471, *Chhote Lal Jain.*

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SECTION I

Bibliographies, Catalogues, & Guide Books

1

CHITTY, SIMON CASIE *A Catalogue of Books in the Tamil Language with the names of the authors, the subjects and the dates, as far as they can be ascertained* (*JCBRAS, 1849, pp.* 53-73)

P 53 *Nannul*, a grammar written by a Jain ascetic, named Pavanandi, and inscribed to the king Seyakanga, who is conjectured to have reigned at Madura about 800 years ago

P 54 *Karigai*, a treatise on versification, by a Jain ascetic named Amrita Sāgara.

P 58 *Sūlamani Nighantu*, a vocabulary written by Vīra Maṇḍala, a Jain king Neither the name of his kingdom nor the chronology of his reign is known

P. 63 *Chintāmani*, a poem in 10 cantos The name of its author is not mentioned but described as a Jain sage

2

MURDOCH, JOHN *Classified Catalogue of Tamil Printed Books*, etc. Madras, 1865.

Pp xxii-xxiii Oldest Tamil works now extant, are those which are written, or claimed to have been written, by the Jains, or which date from the era of the literary activity of the Jain sect

Jains of the old Pāṇḍya country animated by a national and anti-Brāhmanical feeling of peculiar strength.

Extent of the Jain period probably from the 8th or 9th century A.D. to the 12th or 13th

Jains finally expelled from the Pāndya country in the reign of Sundar Pāṇḍya

Tol-Kappaya, a grammar, written at the very commencement of the Jain period, or about the 8th century A D

In Tiruvalluvar's age Jainism was rather an esoteric ethical school than an independent objective system of religion

The poem *Chintāmani* written by a Jain probably in the 10th cent. A D

The *Nan-nul*, a Tamil grammar and the poetical vocabularies written by Jain scholars came later than Chintāmani

P lxxxiii Amirtasakarar, a Jain, was a Sanskrit as well as a Tamil scholar He wrote *Kartikai*, a grammar on tamil verse

Appavaiyar, author of *Tāndava Malai*, said to have been a Jain

Appar, though born of Śaiva parents, entered a Jain monastery —Later returned to Śaivism again—Lived about the 10th century A D

P lxxxix Mandala Purudar, a Jain ascetic, said to have lived in the time of Rājā Krisna Rayar who reigned at Vijaynagar in the beginning of the 16th century—wrote the poetic lexicon *Churāmani Nikāṇda*.

P xcii Pavanandi, a Jain living at Sanakapur—wrote the Tamil grammar *Nan-nul*

P xciv Kuna Pāṇḍya, first a follower of the Jain religion, afterwards embraced Śaivism under the influence of Sambandar, and was induced by him to impale 8000 Jains at Madura

Pp 65-66 Some finest compositions in the Tamil language are attributed to the Jains—Jains increased by immigrations from the north—At first the Buddhist and the Jain sects lived peacefully together in South India—Defeat of the Buddhists in a great dispute in the reign of Himaśitala, the Buddhist king of Conjeveram, about 800 A.D.—Jains overcome by the Śaivas, headed by Sambandar, at the time of Kuṇa Pāṇḍya of Madura, about 10th century A.D.—8000 learned Jains put themselves on the impaling stakes.

P. 67. Rāmānuja's success in converting the King of Mysore from Jainism to Vaisnavism

P. 70 Extermination of almost all the Jains in some parts of the Deccan by the Vīra Śaivas

P. 73 A few adherents of Jainism found around Conjeveram—None of their religious books seem to have been printed.

P. 182 The *Chintāmani* written by a Jain in about the 10th century A.D —the commentator styles the author as "the master of the learned"

3

OPPERT, GUSTAV *Index to sixty-two Ms. Volumes deposited in the Government Oriental Manuscripts Library, containing references to Archæological, Historical, Geographical and other subjects* (MJ, 1887).

The index to this volume has reference to many Jain matters

4

MILLOUE, L de. *Catalogue du Musée Guimet*, Lyon, 1883.

Pp xli-xlix Note on Jainism and names of 24 Tīrthankaras and their emblems

5

PETERSON, PETER *Catalogue of the Sanskrit Manuscripts in the Library of His Highness the Maharaja of Ulwar.* Bombay, 1892.

Contains names of some Jain Manuscripts in the library and names of twenty-one manuscripts under the head "Jain and other works in Prākrit"

6

BENDALL, CECIL *Catalogue of Sanskrit, Pāli and Prākrit Books in the British Museum acquired during the years 1876-92* London, 1893

P. 620 Names of 12 works on Jain religion.

P. 624. Names of 42 works in Jain Prākrit both canonical and nón-canonical on miscellaneous subjects.

7

MILLOUE, L. de. *Petit Guide Illustré au Musée Guimet*, Paris, 1894.

Pp. 37-40 On Jainism

References to some Jain works of secular importance are also found on p. 605, 611 etc.

8

COOMARSWAMY, HON P *Gleanings from Ancient Tamil Literature* (JCBRAS xiv, 1895-96, p. 17-40).

P 20. A Pāndya king's conversion from Jainism to Hinduism by Jñāna Sambandar.

P 39. E. S W. Senāthi Rāja's remarks on Jainism and Buddhism, and the overthrow of Jainism by *Sambandar*

9

KAVYATIRTHA, KUNJA VIHARI *Catalogue of Printed Books and Manuscripts in Sanskrit belonging to the Oriental Library of the Asiatic Society of Bengal*, Calcutta, 1904.

Names of 12 printed and 12 manuscript works on general Jain subjects

10

BLUMHARDT, J. F. *Catalogue of the Marathi, Gujarati, Bengali, Assamese, Oriya, Pushtu, and Sindhi Manuscripts in the Library of the British Museum*, London, 1905.

Pp 1-17. Names of 34 manuscripts on Jain religion.

11

GUERINOT, A. *Essai de Bibliographie Jaina*. Paris, 1906. (Annales du Musée Guimet–Bibliothéque d'Etudes, Vol. 22).

Pp. i—xxxvii. Introduction

Pp. 1-568. It contains references to 852 publications dealing with various Jaina subjects.

12

BARNETT, L. D. *A Supplementary Catalogue of Sanskrit, Pāli and Prākrit Books in the Library of the British Museum acquired during the years 1892-1906.* London, 1908.

Pp. 1062-1063. Names of 34 Jain religious poems.

Pp. 1082 1084. Names of 77 Jain religious works.

Pp. 1093-1096. Names of 93 miscellaneous works on Jain literature (canonical and non-canonical) in Prākrit.

13

An Alphabetical List of Jain Mss. belonging to Government in the Oriental Library of the Asiatic Society of Bengal. (JPASB iv, 1908, p. 407-440).

14

LUARD, ECKFORD C *A Bibliography of the Literature dealing with the Central India Agency to which is added a series of Chronological tables* London, 1908.

Contains names of some Jain publications.

15

GUERINOT, A. *Notes de Bibliographie Jaina* (J.A. 10th Ser., XIV, 1909, p. 47-148).

16

BARNETT, L. D. and POPE, G. U. V. *A Catalogue of the Tamil Books in the Library of the British Museum.* London, 1909.

P. 580. Names of two Jain religious poems

17

BLUMHARDT, J. F. *A Supplementary Catalogue of Hindusthani Books in the Library of the British Museum.* London, 1909.

Pp 277-278. Names of 18 works on Jainism.

18

BARNETT, L D. *A Catalogue of the Kannada, Badaga, and Kurg Books in the Library of the British Museum* London, 1910.

Pp 269-270 Names of 10 Jain religious poems

Pp. 277-278 Names of 18 works on Jainism

19

GUERINOT, A *Quelques Collections de Livres Jainas* (J A, 10th Ser, xvi, 1910, p 581-586 Notices of works published in the Yośovijaya-Jaina-Grantha-mālā, Benares.

20

SASTRI, HARAPRASAD *Report on the Search for Sanskrit Manuscripts* (1906|7—1910|11) Calcutta, 1911.

P 6 Discovery of a work of the Jinendia School in one of the Jain *Upāśrayas* at Benares

21

GUERINOT, A. *Quelques Collections de Livres Jainas.* (J. A., 10th Ser., xix, 1912, p 373-378) Notices of works published in the Rāyachandra-Jaina-Śāstra-mālā, Bombay.

2

GUERINOT, A *Note sur un manuscript Jaina* (J. A. 10th Ser., xix, 1912, p. 605)

23

BARNETT, L. D. *A Catalogue of the Telugu Books in the Library of the British Museum.* London, 1912.

P 310 *Chandraprabha Charitra,* by Vira Nandi, a disciple of Abhaya Nandi Translated into Telugu from the original sanskrit by Sathavathanulu Tirupati Venkateswarulu

24

BLUMHARDT, J F. *A Supplementary Catalogue of Hindi Books in the Library of the British Museum acquired during the years 1893-1912* London, 1913

Pp. 439-443 A miscellaneous list of 164 works of Jain literature.

25

Guide Illustré du Musée Guimet de Lyon. Chalon-sur-saone, 1913

P. 63. Some references to the Jain collection in the museum

26

SASTRI, HARAPRASAD *Catalogue of Manuscripts in the Bishop's College Library, Calcutta.* 1915

P 29-30 Jain manuscripts.

1 *Kappasūya* or *Kalpasūtra.*
2. Five works on Jaina dogmatic tracts in Prākrit.
3 *Syādvāda Mañjari,* with a commentary
4. Samaya Sāra Nātakam—a Hindi work going over all the principal topics of Jainism in a dramatic form

27

SASTRI, HARAPRASAD. *Search for Sanskrit Manuscripts.* (JBORS, i, 1915, pp. 57-65).

P. 63. Library of Jowahir Mall, a Jain yati—Collections of Jain works at the *Upāśraya of Bhaṭṭāraka Umedanji.*

P. 65. Buddhists and Jains find no place in the volumes of the *Catalogus Catalogorum*, a register of about forty thousand Sanskrit works.

P 74. Udayin, founder of the city of Pāṭaliputra according to the Jain tradition.

P 79 Jain chronology on the date of the House of Avanti

28

GUPTA, SUPARSHWA DAS *A Collection of Sanskrit, Prākrit and Hindi works in the Jain Siddhanta Bhavana, Arrah.* Arrah, 1919.

29

DALAL, C D *A Catalogue of Manuscripts in the Jain Bhandars at Jesalmere Edited with Introduction, Indexes and Notes on unpublished works and their authors by Lalchandra Bhagawandas Gandhi* Baroda, 1923 (Gaekwad's Oriental Series, Vol. xxi).

SECTION II

Books of General Reference (Dictionaries, Encyclopaedias, Gazetteers and Census Reports)

30

CORNISH, W P. *Report on the Census of the Madras Presidency*, 1871, Vol I. Madras. 1874.

P 73 Buddhists and Jains and their distribution

Pp 113-115 Buddhists and Jains—Buddhism extinct—Rise of the Jain sect on the downfall of Buddhism—Jain tenets—Sectarian divisions—Jains, a distinct community—Decline of the sect through Brâhmanical persecution

31

HUNTER, WILLIAM WILSON *Statistical Account of Bengal* 20 vols London, 1875-77.

Vol. 7, p 224 Rangpur The Jain population appears to be confined to the Kayāhas or Mārvāris who have settled in Rangpur, most of whom are wealthy merchants.

Vol. 7, p. 383 Dinajpur The Jains are represented by about a dozen banking families

Vol. 8, p 52. Rajshahi In 1871 the Jains were principally confined to the town of Râmpur Bauleah, and were nearly all Mār vâri bankers and traders, and very wealthy.

Vol. 9, pp. 58-59, 158-159, 252 265. Murshidabad: The Jains are specially influential in the District of Murshidabad Harakh Chand Jagat Seth, the fourth Jagat Seth, renounced Jainism and became a Vaiṣṇava. The Pārasnāth hill in the Hazaribagh District is the most celebrated place of Jain pilgrimage in Bengal It is thought to have been built by Khusal Chand, the predecessor of Harakh Chand.

Vol. 11, p. 64 Jains in Patna

Vol. 12. pp 39, 41. Gaya The Jains have a temple at Gaya, and another at Navada—Ruins of Jain temples are common all over the district, testifying to their former ascendency

Vol. 14, pp. 82-83, 86-87 Bhagalpur Kabirpur, situated near Champanagar, is a place of worship belonging to the Jains. Below the buildings of the sannyasis in Sultangunj is a small temple dedicated to Pārśvanāth. The sannyāsis say that Baidyanātha has given orders that the Jains shall no longer worship on his sacred rock

Vol. 15, p. 60. Jains in Munghyr

Vol 16, pp 84, 207—227, 318 Jains in Hazaribagh: Their history - Philosophy - Religion -Pilgrimages to Parasnath hill - Jains in Lohardaga

Vol 17, pp. 40, 298-302. Jains in Singbhum Ruins of Jain temples in Manbhum

Vol 18, p. 79 Jains in Cuttack

32

The Rajputana Gazetteer 2 Vols. Calcutta, 1879.

Vol 1, Introduction, p 70, 90 The Osvāl section of the Jains which had its beginning in Rajputana, is perhaps the largest among the merchants. At Rikabdeo in the south west of Mevāi, is a famous shrine of the Sarāogis. and the temples on Mount Ābū are much resorted to by Hindus as well as Jains on pilgrimage.

Vol 1, Bikanir, p 195, 198, 291 Among the Hindus, the Jains are very strong and a great many merchants belong to the Osvāl division of that sect. Jain monasteries as places of instruction in ancient days At Reni there is a handsome Jain temple built in A.D. 942. In the city of Bikanir there are seven Jain monasteries *(upāśrayas)* which possess numerous Sanskrit works.

Vol. 1, Bundi, pp. 240-241. The Kasba of Hindoli has six Hindu temples. Near this site there exists a Jain temple with walls painted.

Vol. II. Jesalmere, p. 176, 182. There are 19 Jain temples in Jesalmere, 12 of these are situated in the city of Jesalmere and 7 in the districts. The Jain temples in the fort are remarkable for their beautiful stone carving. the oldest one was built in A.D. 1371.

Vol. II, Jodhpur, p 261, 263. Nadolai, Bali, Desvai, and Sadri, in the province of Godwar, were ancient seats of the Jains. Near the site of the fort at Pokaran there are ruins of an old Jain temple.

Vol. II, Mallani, p 277, 278. The Bhojaks, although themselves Śaivites, worship at the Jain temples. Jātis (Jains) are worshippers in the Jain temples and are by profession school-masters.

33

RICE, LEWIS. *Report on the Mysore Census of 1881.* Bangalore, 1884.

Pp 62-63. Jains, Hindus by nationality, not Hindus by religion. To them is due the earliest cultivation of the South Indian languages and all the early literature of Karṇātaka Their principal seats in the State are at Śravana Beḷgoḷa in Hassan District, Maliyur in Mysore District, and Humcha in Shimoga District. Distribution of the Jains in India.

P. 73. Cultivation of the Kannada language by the Jains down to about A.D. 1300

34

ABOTT, H. B. *Census of India, 1891, Vol. XXVI : Rajputana Pt 1.* Calcutta, 1892.

P 29. Ratio per 10,000 of all ages (Jains).

Table VII-Part D (xlv-xlvii) Ages by religions—Jain population.

Table VIII Part D (lxxi-lxxiii) Civil condition by religions and age—Total Jain population.

Table IX-Part D (lxxxv). Education by religion and age - Jains.

35

EDWARDS, S. M. *Census of India 1901, Vol. 11 : Bombay. (Town and Island), Part 5 . Report,* Bombay, 1901.

P. 22, 79. Mandvi has been a Jain centre for the last seventy or eighty years.

36

ALLEN, S. C. *Census of India, 1901. Vol, 4 : Assam, Part I : Report* Shillong, 1902.

P. 46 There are 1,797 Jains in the Province · Some 1,600 are found in the Brahmaputra valley. Most of them are Mārvāri merchants.

37

EDWARDS, S. M. *The Rise of Bombay* Bombay, 1902 (Reprinted from Vol x of the Census of India Series 1901)

P. 269 Considerable increase of the Jain population in Bombay by 1848 A.D

P 324. Enormous expansion of the Jains by 1891 A D

38

MACDONALD, K S. *Baroda Census Report, 1901.* (CR, cxvi, art. 6, 1903, p 46-67).

P. 57. The Jains, 48,290 strong, reject the Vedas, yet call themselves Hindus. They observe caste distinctions and intermarry with Hindus The sacred books of the Śvetāmbara Jains are in the Māgadhi Prākrt language, and those of the Digambara Jains in Sanskrit. The Dhundia Jains carry the doctrine of the preservation of animal life to a shocking extent

39

YULE, HENRY. and A C. BURNELL. *Hobson-Jobson,* London, 1903.

P. 447. Jain.

40

FRANCIS, W. *Bellary*. Madras, 1904. (MDG).

P 30. The Jain temples scattered all over the district seem to have been erected about 1070, though the Ganigitti shrine at Hampi was built in 1385 A.D.

P.54. The occurrence of the Jains is chiefly found in Bellary, Hadagalli and Harpanahalli *tāluks*. Their temples are scattered throughout those places Description of their manners and customs.

P 54, 112, 229 Jains of the Bogara subdivision.

P. 198. At Adoni are some Jain *tīrthankaras* carved upon rocks. Description.

P 202 At Chinnatumbal there are two ruined and deserted Jain temples with the typical stone pyramidal roofs

P 206 The village of Peddatumbal contains representations of Jain *Tīrthankaras* Of the many deserted shrines three seem to have been originally Jain.

P 210 One of the Mackenzie manuscripts states that king Bijjala built a fort and lived at Chippigiri, a Jain colony in ancient days On the hill north of the village is a Jain temple called "the *Basti*" The temple contains several representations of seated and standing (nude) figures.

Pp. 232-233 In the site of old Kurugodu, stands a collection of Jain temples The architectural designs in this district exhibit the gradual degrees by which the Jain style shades into the Chālukyan

Pp 242-243 The village of Kogali was once a considerable Jain centre The Jain temple in it is still called 'the *Basti*" There are many Jain relics scattered in the village. Inscriptions of the place record gifts to the Jain temple of Chenna Pārśva in the village by the Hoysala ruler Vīra Rāmnātha in 1275 and 1276 A D and to the Vīrabhadra temple by Achyut Rāya of Vijaynagar

P. 248. One of the twelve inscriptions of the Western Chalukya king Vikramāditya VI refers to the Jain temple of Barhma Jinālaya in a village anciently called Bālguli

P. 273. The stepped towers of the group of Jain temples in Hampi are very noticeable Besides this group and the Ganigitti there is another Jain shrine

P. 291. Kotturu was once a stronghold of the Jains. Basappa Vanquished the Jains of the place in controversy and converted them to the Liṅgāyet faith, and set up a *lingam* in their principal temple. This temple is now known as the *Murukallu-maṭh*. It is an unusually good specimen of an undoubtedly Jain temple.

Pp. 300-301. In the Rayadrug *tāluk* office there is a Jain image of a nude male figure, fully described. The whole sculpture is executed with much detail and finish. Along the foot of it runs an inscription.

There are some Jain antiquities in Rayadrug. These are carvings on rocks known as "Rasa Siddha's hermitage"

41

FRANCIS, W *Anantapur. Vol. I* (MDG) Madras, 1905

P 26 In this district the Jains number only some 300 and two-thirds of these are found in one *tāluk*, Madakasira.

P. 154. At Gooty the interior of the little shrine at the foot of the citadel rock has a Jain flavour

Pp. 161-162 Konakondla was at one time a centre of Jainism, and it is (except Kambaduru) the only village in the north or centre of the district which contains any traces of the former prevalence of that faith Many Jains images and inscriptions near the village.

P 176 The architecture in the three temples of interest in the village Kambaduru contains traces of Jain influence The one called "The Chola temple" is in style Chalukyan—Fully described

P. 178. There is an old Jain temple in the village Agali containing a nude image of one of the *Tīrthankaras*.

P 179 In the new Jain temple at Amarpur is an old stone bearing nude figure and an inscription in old Canarese. A similar stone surmounted by two nude figures, bearing an inscription, is in the Añjaneya temple in Tammadahalli.

P. 185. At Ratnagari is an old Jain temple

P. 194. Among the lesser antiquities of Penukoṇda may be noted two Jain temples.

42

WATSON, C. C. *Ajmere-Merwara.* Ajmer, 1904. (RDG Vol. VII, IA. text).

Pp. 35 36. The Jains and their tenets Their temples. In the Nasiyan Jain temple at Ajmere there is an allegorical representation showing the progress of the tīrthankaras through life to *nirvāṇa.*

43

Hoshiarpur District. Pt. A. Lahore, 1904. (PDG, Vol. XIII. A).

Pp. 56-57 The Bhabras are by religion a Jain community As a caste they have two groups (Osvāl and Khandarvāls) each comprising various *gots.*

44

RUSSELL, R. V. *Wardha District (CPDG, Vol. A, Descriptive).* Allahabad, 1906.

P 54 The district has a sprinkling of Saitvals, who are Jains by religion and are apparently Mārāthā Baniās or Vanis who have been converted to Jainism and therefore form a separate sub-caste Their chief *Guru* lives in Poona.

45

Jhelam District Lahore, 1907. (PDG, Vol. XXVII A)

P. 46. Dr Stein's identifications of Singhpura with the Kitās locality and the Jain temple with *Mūrti.*

P 114-117. Jain sects: Mandirpanthis, Śvetāmbaras, Digambaras, Dhundiapanthis.

46

CORBETT, G. L. and R. V. RUSSEL. *Hoshangabad District. Vol. A. Descriptive.* Calcutta, 1908. (CPDG).

P. 66. The Agarvāls are either Hindus or Jains and the Parvārs nearly all Jains The Parvārs have a sub-caste called Benaika.

47

Bahawalpur State Lahore, 1908 (PDG, Vol. XXXVI A).

P 183. The Jains are to be found only at Manjgadh, Phulra, Derawar, Bahawalpur town and Ahmadpur East. They are divided into three sects in the State viz, (1) the Digambaras, (2) the Śvetāmbaras and (3) the Dhundias

48

Erskine, K D *The Mewar Residency.* Ajmer, 1908 (Raj. Gaz Vol II A, Text)

P 38 Two main ancient divisions of the Jain sects are the Digambaras and the Svetambaras. From the latter come an offshoot known as Dhundia. The Digambara class asserts that woman cannot attain salvation, while the Śvetāmbara holds the opposite view

P 220 Among religions, the Jains, as usual, come first with *nearly twenty-three per cent literate*

P 222 In the town of Deolia (or Deogarh) there are two Jain temples In Partābgarh 27 per cent are Jains

P 203 In the Partabgarh State the principal subdivisions of the Mahajan caste are the Humar, Osval and Narsingpura Of the *Jains, about 56 per cent belonged to the Digambara, 37 per cent to* the Śvetāmbara & 7 per cent to the Dhundia sects

49

Luard, C E *Western States (Malwa) Gazetteer.* Byculla, Bombay, 1908. (CISG, Vol, 5, Pt A. Text).

P. 79 Reference to Jain images in Sia, Parganā Dewas, a village situated at a distance of 7 miles from Dewas.

P. 168 In Pachor, Parganā Pachor, mutilated portions of Jain idols are often found when excavating.

50

LUARD, C. E. and RAM PROSAD DUBE. *Indore State Gazetteer* Calcutta, 1908. (CISG, Vol. ii. Text and Tables).

Pp 55-57. In the whole state Jains number about 14,255. The leading bankers and traders in the State are Jains After the Maharatta conquest of Malva, collisions between Jains and Brāhmans were common The temple of Rāma in the town of Kotri formerly belonged to the Jains Caste and customs of the Jains

P 57 Of the Mahesris a few are Jains

P. 58 The Osvāls—the origin of the division of two classes of Osvāls is mentioned.

51

LUARD, C. E and DWARKA NATH SHEOPURI. *Gwalior State Gazetteer*. (CISG, Vol 1, 4 Pts) Calcutta, 1908-09

Vol 1, Pt 1, pp 45, 205 Among Jains the Digambaras are the most numerous, Śvetāmbaras following, the Dhundias being the least numerous The Jain scriptures regard Bhadalpur as the birthplace of Sitalanātha, the tenth Tīrthankara, whose birthday is still commemorated here by a yearly feast

Vol 1, Pt 4 The following photos are found in this part

Zilā Gwalior Gird

P 33—Jain temple at Gwalior Fort, *Parganā* Gwalior Gird

P 48—Urwai Jain images, cut in rock, at Gwalior Fort

P 49—Urwai Jain images, cut in rock, at Gwalior Fort

Zilā Tonwarghar

P 144—Jain twin images at Khutiani Bihar, *Parganā* Jora. (Now in State Museum)

Zilā Sheopur

P 159—An inscription in a Jain temple at Dubkund, *Parganā* Sheopur.

P 160.—Jain images at Dubkund

P 161—Jain temples in ruins (exterior view) at Dubkund

P 162.—Jain temples in ruins (interior view) at Dubkund.

Zila Narwar.

P. 179.—Jain temple at Chanderi, *Parganā* Pichar.

Zila Isagarh.

P. 232.—Jain temples at Mungaoli, *Parganā* Mungaoli

P. 233.—Jain temple or Para Sahib at Thoban, *Parganā* Isagarh

P. 234.—Jain temples (east view) at Thoban

P. 235.—Jain temples (general view) at Thoban

P. 236—Jain temple (west view) at Thoban

Zilā Bhilsa

P. 243—Jain temple at Baro, *Parganā* Basoda

P. 251—Jain temple at Bhilsa *Parganā* Bhilsa

P. 258—Jain temple at Giaraspur, *Parganā* Basoda

P. 259—Jain temple (front view) at Giaraspur *Parganā* Basoda

Zilā Shajapur

P. 322—Jain images (group) at Gandhawal, *Parganā* Sonkach

P 323—Jain temples (in ruins) at Gandhawal

P. 325—Jain temple (Digambari) at Maksi, *Parganā* Sonkach

J 326—Jain temple (Śvetāmbari) at Maksi

P. 327—Jain temple at Pipalawan *Parganā* Sonkach

52

NELSON, A E *Jubbolpore District Vol A Descriptive* Bombay, 1909 (CPDG).

P 108 The Parvārs, who are Jains and Agarvāls, are very rich and among modern temples theirs are perhaps the most beautiful and costly. There are fair examples of these in Jubbalpur and Marwar The Parvārs came from Bundelkhand

In a car festival the Jain gods are placed in a temporary pavilion and thousands of Parvārs flock to take part in the festival

53

NELSON, A. E *Raipur District Vol A Descriptive.* Bombay, 1909. (CPDG).

Pp. 65-66, 258-259 Arang is conspicuous for its Jain remains The Jain temple of Arang is ornamented on the exterior with Jain *devis* and other figures and inside there are three big nude images.

In another place are found 3 naked Jain figures with the symbols of elephant, a conch and a rhinoceros representing Ajitanātha, Neminātha and Śreyāmsa respectively About 6 or 7 years ago a Jain statuette made of a precious stone was discovered.

54

ERSKINE, K D *The Western Rajputana States Residency and the Bikaner Agency* Allahabad, 1909 . (RG, Vol. III A, Text).

P 92. Jain sects

P 256 The Jains of Sirohi state

55

BEGBIE, L F *Chanda District Vol A Descriptive* Allahabad, 1909 (CPDG)

P 94 The Jains have a handsome temple in the city

56

NELSON, A E *Buldana District Vol. A. Descriptive.* Calcutta, 1910 (CPDG)

Pp 90-92. Jainism–The performance of five duties and avoidance of five sins–Two divisions of the Saraogis

57

O'MALLEY, L S S *Singhbhum, Saraikela and Kharswan* Calcutta, 1910. (BDG)

P 25 The Sarāvak, Serak or Sarāk, is a corruption of *Śrāvaka.*

The Jain temples in Manbhum date back to about the 14th or 15th century A D From this it may be inferred that during that period the Jains penetrated to Singhbhum

58

The Gazetteer of Bombay City and Island 3 Vols. Bombay, 1909-10,

Vol. 1. pp. 177, 294. The Jains. There are 9 Jain temples in Bombay There are no Digambara temples in Bombay

Vol. 1 p 454 n Many Jains in Bombay deal in pearls.

Vol. 3, p 353 Among Jain temples the most noteworthy are one at the corner of Parel road, facing Paidhoni, and another on Malabar hill

59

NELSON, A E. *Bilaspur District Vol A Descriptive.* Allahabad, 1910 (CPDG)

P 255 On the site of an old temple of Devī in Adbhar, Chandarpur estate, is a hut containing a Jain seated figure

P 265 Reference to Jain remains and fragments of statuary in Dhanpur, Pendra *zemindāri*

A curious relic is a huge figure of a Jain naked god carved out of a large cylindrical rock

P 313 At Balalpur there are about 20 families of Digambara Jains and many of the Śvetāmbaras

P 341 In the town of Karanja are three Jain *mandirs*

P 358 In the village of Mundgaon stands a Jain temple

Pp 59, 368 The block of four large covered cisterns with broken but graceful arches rising above them in the hill fort of Narnala is thought by some to be the handiwork of the Jains

Pp 54, 55, 389-391 The village of Sirpur in Basim *tāluk* is a very holy spot to Jains Within Berar, Muktagiri in the Ellichpur *tāluk* of Amraoti district is also a holy place of the Jains Sirpur has two Jain temples, the great object of reverence is an image of Antarīkṣa Pārśvanātha in the chief temple belonging to the Digambara Jain community The story about the image is narrated This temple has an inscription dated Samvat 1334 (A D 1406) On either side of the doorway are nude Jain figures and over the lintel is a small seated Jina In the shrine are two small marble Jinas

P 392 Telhara town, west of Akot *tāluk* a Śvetāmbara Jain has built a temple to Padmaprabhu

60

BROWN, C *Akola District. Vol. A. Descriptive* Calcutta, 1910. (CPDG).

P. 53 In the Patur caves there is a cross-legged seated figure. It has been held to be a Jain relic but may be a Buddhist image.

61

FITZGERALD, S. V. and A E. NELSON, *Amraoti District Vol. A. Descriptive* Bombay, 1911 (CPDG)

P 355. In the town of Amraoti are two Jain temples.

P 371 Bhātkuli—Reference to Jain temples built about 200 years ago and a figure of Pārśvanātha said to have been found buried in the village Garhi

62

RUDMAN, F R R *Mandla District Vol. A. Descriptive* Bombay, 1912 (CPDG)

P 40 The only surviving temple built of hewn stone without mortar, is probably the work of the Jains, a community of whom used to live in the neighbourhood of the Kakarramatha temples in Dindori *tasil* The finely carved images, found near the site belong to the Hindu and Jain religions

63

GAIT, E A. *Census of India, 1911, Vol I India, Part A Report* Calcutta, 1913

P 119 Hindus and Jains—The Jains share the Hindu belief in transmigration as the doctrine of *Karma*—They reject the Vedas and worship their twenty-four deified saints—Many Jains regard them selves as Hindus

Pp 126-127 A map showing distribution of the Jains in India—3,53,000 are found in Rajputana and Ajmere-Merwara and 8,15,000 in the adjoining States and provinces—They form an integral part of the Hindu social system—Some of them in quite recent times have joined the Arya *Samāj*

64

O'MALLEY, L S. S. *Census of India, 1911. Vol. 5: Bengal, Bihar and Orissa and Sikkim Part I · Report.* Calcutta, 1913.

Pp 209-10 Jains number 11,411—Birth of Mahāvīra at Vaiśālī—Ancient Jain shrines in Patna city, Rajgir and Pāwāpuri—Pārasnāth Mountain—Travels of Mahāvīra—Jain remains in Manbhum—Three main sects of the Jains

P 213 Connection of the Kumbhipatias with the early Buddhists or Jains

65

O'MALLEY, L S S *Census of India, 1911 Vol 5 Bengal, Part II ;Tables* Calcutta, 1913

Pp. 152 190 Table XIII, Caste, Tribe, Race or Nationality Part A Jains.

66

O'MALLEY, L. S S *Census of India, 1911, Vol 6· City of Calcutta, Pt I Report* Calcutta, 1913

Pp. 23-24 1 797 Jains—Most of them are Mārvāri merchants from Rajputana

67

Delhi District Lahore, 1913 (PDG, V.A).

Pp 79 80 Jainism is only found in the towns among all the well-to-do traders

68

O'MALLEY, L S S. *Murshidabad* Calcutta, 1914. (BDG).

P. 75 The Jains are an influential section of the community

owing to their importance as bankers and landholders The Kayahas, settled at Azimganj, belong almost exclusively to this sect The great banking family of Jagat Seth was originally Jains. Some Jain families migrated to Murshidabad from Bikanir in the eighteenth century On the Banks of the Bhāgirathī they have their temples, three of the temples at Pārasnāth have been constructed at the expense of the Murshidabad Jains

69

Hissar District. Pt A Lahore, 1915 (PDG, II A).

Pp. 63-4 Jain sects Mandirpanthis, Dhundiapanthis

P 80 Nearly all the members of the Jain sect are to be found in one or other of the divisions of the Baniās All the Osvāls, with very few exceptions, appear to be Jains of the Śvetāmbara sect. Of the Agarvāls a few are Jains

70

PATE, H R *Tinnevelly Vol I* Madras, 1917 (MDG)

Pp 100-101 No Jains or Buddhists to be found in the district

The Jain and Buddhist influence in Southern India began to disappear from about the beginning of the seventh century A D

The ceremony known as *kaluvettal* (lit impaling) is associated with the Jains of old and is held to commemorate the savage treatment they received at the hands of their Śaiva persecutors

Widespread influence of Jainism and Buddhism in the district can be traced from stone remains found in different places There are monuments which are attributed either to the Buddhists or the Jains

71

LISTER, E *Hazaribagh.* Patna, 1917. (BODG)

Pp 205-209. The twenty-third *Tīrthankara* Pārsvanātha—The last *Tīrthankara* Mahāvīra—Jain sects (1) Digambaras, (2) Śvetāmbaras —Quarrel about Pārasnāth—Buildings—The temple on Pārasnāth hill —The shrines on Pārasnāth hill—Madhuban, the administrative head-quarters of the two sects of the Jains.

72

TAUK, UMRAO SINGH *A Dictionary of Jaina Biography Part 1-A.* Arrah (India), 1917

73

JAINI, J L. *Jaina Gem Dictionary* Arrah (India), 1918
A Dictionary of Jain Technical Terms for an understanding of the Jain literature.

74

RICHARDS, F. J *Salem, Vol I, 2 Pts* Madras, 1918 (MDG)

Vol I, Pt 1, pp 51-52 Amoghavarsa I (A D 814-877) was a devout supporter of the Jain faith and a great patron of literature

Vol I, Pt 1, p 58 and n 12 Gaṅga Rāja, the general of Bīṭṭi-Deva, better known as Visnu Vardhana, was one of the three chief supporters of the Jain religion The other patrons of the religion were Cāmundarāya, minister of Māra Singa, the Talakād Ganga, and Hulla, the minister of the Hoysala Narasimha I

Vol I, Pt 1, p 59 Destruction of Jain temples by the Cholas

Vol I Pt 1, p 125 n 1 Dr Oppert's theory of origin of Right and Left Hand Factions (or the struggle between Jainism and Brāhmanism)

Vol I Pt 2, p 202 The inscription of Mahendra in the Mallikārjuna mandapa records the building of a Jain Basti or Tagadur by two brothers Nidhiyanna and Chandiyanna, sons of a merchant of Śrīmangala

Both the Jain and Śaiva faiths flourished side by side in the ninth century at Dharmapuri under the imperial patronage of the Nolamba kings, but no relics of the Jain Basti have survived the ravages of time

Vol. I Pt 2, p 240 At Salem there is a Jain figure, seated in an attitude of meditation, now known as Talai-vetti-muni appan, or the "Muni-with-a-broken-crown".

75

Sialkot District. Lahore, 1921. (PDG, XXIII A).

P. 51. Almost all the Jains of this place belong to the Bhābrā sect and are to be found chiefly in the towns of Sialkot and Pasrur. They are usually traders

P. 56. In 1892 the Bhābrās of the city constituted a Jain Sabhā for their own betterment in religious and social directions. A big "Upāsra" and a Jain Library have recently been established in the city.

76

LLOYD, G T. *Census of India, 1921. Vol. 3. Assam Pt 1 Report* Shillong, 1923.

P 56 The Jains—Increase of their number in the decade from 2,500 to 3,500—They are traders from Rajputana or Western India.

Number of Jains by sect

Śvetāmbara—9
Digambara—227
Sthānakvāsi—3
Sect unspecified—3,264
Total— 3,503

76 A

THOMPSON, W. H. *Census of India, 1921. Vol 5. Bengal 2 Pts* Calcutta, 1923

Pt 1, Pp 166-167 and Pt 2, p 28 The Jains and their number.

1881	1,529.
1891	4,912.
1901	5,232.
1911	6,782
1921	13,369

76 B

THOMPSON, W. H. *Census of India, 1921. Vol. 6: City of Calcutta. 2 Pts.* Calcutta, 1923

Pt. 1, p. 38. Pt. 2, pp. 7, 11, 18 19. The Jains—They number 5,678

76 C

TALLENTS, P. C *Census of India, 1921. Vol. 7. Bihar and Orissa. 2 Parts.* Patna, 1923

Pt 1, pp 123 124, Pt 2, pp 18, 19, 20, 29, 46 The Jains—Definition of a Jain—The Jains are not all Vaisyas—Many Agarvāls are Jains—The Jains are not a Hindu caste—They deny the authority of the Vedas—They number 4,610.

77

JAMES, J. F. W *Patna.* (A revised edition of L. S. S. O'Malley's Patna—BODG). Patna, 1924.

P 15 Rise of Jainism

P. 17. Spread of Jainism

P 61 Patna, early home of both Buddhism and Jainism—Rise and development of Jainism in Patna—Mahāvīra's death at Pāvāpuri—The Jain order began to spread over India from this district in the fourth century B C

P 71. Jainism—Jain shrines at Patna, Rājgir and Pāvāpuri—Sthūlabhadra, the patriarch of the early Jain church in the first part of the third century B C—A shrine dedicated to Sudarsana,—A temple known as Thalmandar, in Pāvāpuri, marks the spot where Mahāvīra died—Another temple called Jalmandar stands in the midst of a great tank on the spot where he was buried

Pp. 223-24. Pāvāpuri and its account

Pp 230-31. Rājgir and its account

78

The Book of Knowledge Vol. 12. Calcutta.

Pp. 3023-25 · Some founders of religions. Vardhamāna, the

founder of Jainism was a truer teacher than the Buddha—In the midst of much unintelligible stuff about *nirvāṇa* there is a kernel of solid virtue in Vardhamāna's teachings—Grass, trees, animals, and even water have souls (life)—Jainism better than Buddhism

79

RATNACHANDRAJI : *An illustrated Ardha-Māgadhi Dictionary With an introduction by A. C Woolner*

Comprises about 50,000 Ardha-Māgadhi words with their Sanskrit equivalents, with explanations in Gujrati, Hindi and English; may be regarded as a Śvetāmbara Jain scripture, concordance, or a dictionary of the leading passages of all the Jain Sūtras

Vol 1—. Indore. 1923.

SECTION III

Archaeology, Arts, and Museum Reports

80

ERSKINE, WILLIAM *Account of the Cave-Temple of Elephanta.* (TLSB, Vol I, 1819, p. 198-250).

Pp. 202-203 The Jains bear a very great resemblance to the Buddhists in their religious doctrines—Their tenets—They resemble the Hindus in having castes—In all Jain temples images are human, and distinguished only by symbols—Presence of twenty-four Tīrthankara figures in their temples

P 233. The figure of a horse is the distinctive mark of Sambhava, a Jain Tīrthankara—Half-moon appears as the ensign of Chandraprabha, another Jain Tīrthaṅkara

81

SYKES, W. H. *An Account of the Cave Temples of Ellora.* (TLSB, iii, 1823, p. 265-323)

Pp. 312-313. Worship of Pārśvanātha in Poona in a handsome temple—Objects of Jain worship resemble the Bauddha figures at Ellora, Juneer, Karlee and Kenera—Description of the figure of Pārśvanātha —Figure all naked—Common objects of worship to all sects, Brāhmanical, Buddhist and Jain

82

Odeypoor, Mount Aboo, Bheels and Jains. Extracts from the correspondence of an Indian traveller, in the years 1821 *and* 1822. (AJ, xviii, 1824.).

Pp. 571-575. Gives an account of Jain temples.

83

NEWBOLD, T. J. *Note on the State of the Statues of the Jains.* (AJ, xxxvii, 1842)

P 198. There is reference to the defaced statues of the Jains and their persecution by the Brāhmanas and Jangamas.

(This is an abstract of Mr. Newbold's paper published in full in the Madras Journal of Literature and Science, Vol. xi, pp. 306 310).

84

MITRA, RAJENDRALAL *The Antiquities of Orissa.* 2 *Vols.* Calcutta, 1875-80.

Vol 2 Pp 1, 35 A modern Jain temple perched on the highest point of the Khandagiri hill

Vol 2 Pp 17-18 Jain gāyatrī

Vol 2 p 35 Jain *gumphā* or caves.

Vol 2 P 46 Jain Cave at Khandagiri

85

CONGREVE, HENRY *On druidical and other antiquities between Mettapoliam in Coimbatore and Karnul on the Tungabhadrā* (MJ, 1878 pp 150-168)

Pp. 152-153 Vizaimangala The plan of Jain basti pagoda here similar in some respects to those of the Hindus—Indication of the close connection of Jainism with Buddhism—The first Jains had been Buddhists

Pp. 162-163 Udenhally Origin of the story of the Jains having built stone houses to escape the vengeance of Śiva

Pp. 166-167 Pennakonda · Reference to a Jain figure canopied by a seven-headed snake, and like Buddha, seated cross legged

86

BURGESS, JAS and H. COUSENS. *The Antiquities of the town of Dabhoi in Gujarat.* Edinburgh, 1888.

P. 1. The Brāhmanical temples at Siddhapur, Somanātha and

Ambarnātha, are built in the same style as those of the Jains at Mount Ābu and Bhadreśvara

P. 2. In his later days Kumārapāla greatly favoured the Jains, or perhaps adopted their creed, and they possessed great political influence.

Vīsaladeva and his father Vīradhavala were largely supported by two wealthy Jain brothers, Vastupāla and Tejaḥpāla, famous in their days as builders of temples.

Vastupāla was a minister of Vīradhavala

Temples in most of the principal cities of Gujarāt were built or repaired by Vastupāla

Vīsaladeva was encouraged by his minister to repair or rebuild, in rich style, the old temple of Kālikā

Vastupāla-carita, written in Samvat, 1365 (A D 1308) contains information relative to Dabhoi or Darbhavatī, and an account in connection with the reigns of Vīradhavala and Vīsaladeva

P 3 Temples built by Tejahpāla.

Supply of materials from the Hindu and Jain shrines for the erection of a mosque

P 5 and note 1 Jain minister Vastupāla—Tejahpāla's temple at Ābu—The praśasti by Somesvara, dated Sam 1311 or 1254 A D incised on the wall of the temple at Dabhoi

P 7 Tejahpāla's temple at Ābu

87

BURGESS, JAS *The Ancient Monuments, Temples and Sculptures of India. Pt 1 The Earliest Monuments* London, 1897

Plate 58 Jain sculptured pillars excavated at Mathura.

Plate 59 Two Jain and a Buddha pillars found at Mathurā

Plates 155-156 Jain sculptures from Mathurā

88

CHAKRAVARTI, MON MOHAN *Notes on the Remains in Dhauli and in the Caves of Udayagiri and Khandagiri*. Cuttack, 1902

P. 2. All Jain figures are not nude—"The God of the Jainas is

figured naked, young, handsome, with a calm countenance, and arms reaching down to the knees, his breast is marked with the *Śrīvatsa* figure". (Varāhamihira's *Bṛhat-Saṃhitā* Ch. 58, V. 45).

P. 3 Halos or *bhāmaṇḍalas* are common to all classes of images, Hindu, Buddhist and Jain All the *Tīrthaṅkaras* have generally halos

Pp. 4-6. The caves of Khaṇḍagiri, Udayagiri and Nilgiri—All the caves ascribed to the Jains and not to the Buddhists Prevalence of Jainism in Khaṇḍagiri from a long time—*Triśūlas* open or pointed, *Stūpas, Svāstikas,* barred railings, railed trees, wheels, the Goddess Śrī common to Jainism as to other religions—Symbols closely connected with Jainism observed in these caves—Jainism fairly well proved to be older than Buddhism, its last two *Tīrthankaras*, Mahāvīrā and Pārśvanātha being historical personages—The last two Tīrthankaras are generally assigned respectively to the 6th and 8th century B C—Proof of ample margin for the spread of Jainism— the inscriptions support the hypothesis of Jain occupation—King Khāravela of the Hāthigumphā inscription made the grant to the Jains—Caves having images meant as temples, places of worship, while those without such images meant as residences for Jain monks

P 8. The *Sātagharā* cave images of 24 Jain *Tīrthankaras* Of the three broken caves to the left of the *Sātabakhriā* two have images of *Tīrthankaras* and their attendants

The Jain temple over the Sātabakhriā cave is of the same age as the cave The other temple crowning the hill was built in the 18th century by a Jain merchant of Cuttack

The Jain caves began to be made at about the time of Aśoka's conquest of Kalinga (60 B C)

P. 9 The revival of Jainism with more elaborate image-worship is apparently due to the influence of the Jains in Western and Southern India.

To the influence of the Rāstrakūṭas flourishing from A D 748 to A.D. 973, the revival of Jain worship in Orissa in the 9th to 11th century may be reasonably supposed to have been due. The subsequent disappearance of Jainism from Orissa is probably attributed to the increasing influence of Vaiṣnavism and specially of Jagannātha worship—Persecution of Jain and Bauddha *Sādhus* in the hills round Bhuvaneś-

vara by Madar Mahādeva, grandson of Choḍaganga Deva in the close of the 12th century A.D.—No Jain remains have been found which can be authentically dated later than this period.

P. 20 In the Jain temple in the terrace of the Khaṇḍagiri there is a masonry platform with small walls in which are embedded five images of *Tīrthankaras*.

P. 22. Dr T. Bloch's remark on the paper—Everything in the caves is of Jain origin

89

GARRETT, A *Notes on the caves of Udayagiri and Khandagiri* Calcutta, 1902

P. 8. On the upper storey of Lalatendra Kesari cave a number of upright naked figures of Jina

90

BLOCH, T *The Modern name of Nalanda* (JRAS, 1909, p. 440-443).

P 442 Symbol of heavenly music on images of Jain *Tīrthankaras* in Behar and elsewhere

91

VOGEL, J. PH *Catalogue of the Archæological Museum at Mathura.* Allahabad, 1910.

P. 11 Many broken statues of *Tīrthankaras* were obtained by Cunningham in the course of his excavations at the western end of Kankālī Tīlā

Kankālī Ṭīlā was the site of some important Jain building which existed during the rule of the Indo-Scythians

That the Jain establishment, which once occupied this site, existed down to the Muhammadan period, is proved by inscribed Jina images dated in the 12th century of the Vikrama era.

P. 17. Two Jain temples discovered in the Kankālī Tīlā

P 27. The Jain community of ancient Mathurā had its main sanctuary on the site of Kankālī Ṭīlā.

There are inscriptions which prove that the great Jain establishment of the Kankālī Ṭīlā existed till the time of the Muhammadan

conquest, when all Buddhist monuments of Mathura had long since fallen into ruins.

Pp. 41-43. Some remarks regarding images of Jinas or *Tirthankaras*—The great Jain site of Mathura is the Kankālī Ṭīlā—The *Tirthankara* image is in all probability a purely Indian creation—The most striking feature of the *Tirthaṅkara* figure is its nudity in which case the image belongs to the Digambara sect—The Jina has symbols not only on the palms and soles, but also in the centre of the breast. The hair is usually arranged in short curls in the shape of spirals turned towards the right The earlier specimens are somewhat different The hair assumes the appearance of a periwig, or it hangs down on the shoulders in straight locks—The earlier *Tirthankaras* have neither *uṣṇiṣa* nor *ūrnā* but those of the later part of the Middle Ages have a distinct excrescence on the top of the head—In artistic merit Jain figures are far inferior to those of the Buddhists—Devotional scenes are commonly found on the pedestals of *Tirthankara* figures of the Kusāna period—The standing Jain figures are more devoid of grace and expression than the seated ones—Mention is made of the fourfold Jain figures in the possession of the Mathura Museum

In the earlier Jain sculptures of the Kusāna and Gupta periods there is nothing to distinguish the individual *Tirthankaras*, except the snake-hood in the case of Supārśva and Pārsvanātha In mediaeval sculpture there is usually a symbol or cognizance carved on the pedestal to show which *Tirthankara* the image represents

Pp 66-82 A list of eighty Jaina sculptures including Jina or *Tirthankara* images, portions of images, heads, torso etc

Pp 207-209 List of inscriptions Kusāna period (1st and 2nd centuries A D)

Dated

Jina four-fold images, inscription dated in the year 5

Jina four-fold image, inscription of the year 35

Jina (?) image, fragmentary inscription of the year 50 in the reign of Huvishka

Jina image, inscription of the year 83 in the reign of Vāsudēva.

Jina image, fragmentary inscription of the year 83

Jina image, inscription of the year 84 in the reign of Vāsudēva.

Jina image, inscription of the year 90 (?).

Undated

Jina (?) statuette inscription

Jina image, fragmentary inscription.

Jina (?) statuette, inscription of the Gupta (?) year 57 (A.D 376-7).

Jina pedestal, inscription of the Gupta (?) year 97 (?) (A.D. 416-7).

Mediaeval and Later inscriptions

Jina statuette, inscription of the Vikrama year 1104 (A.D 1047)

Jina statuette, inscription of the Vikrama year 1234 (?) (A.D 1177)

Jina statuette, fragmentary inscription

Jina statuette inscription of the Vikrama year 1826 (A D 1770)

92

SMITH, VINCENT A *A History of Fine Art in India and Ceylon* Oxford, 1911

Pp 267-270 Mediaeval Jain sculpture in all India

93

BLOCH, THEODOR *Supplementary Catalogue of the Archæological Section of the Indian Meseum* Calcutta, 1911

P 94 Jain sculptures

94

VASU, NAGENDRANATH *The Archæological Survey of Mayurabhanja Vol I* Calcutta, 1911.

Pp xlii-xlvi The Jain influence -- Pārśvanātha -- Mahāvīra--Evidences of Jain influence prevalent in Orissa--Relics found in Jhāḍeśvarapur excel all other works of art under Jain influence to be found in the whole of Orissa--Jain figures found at Khiching and at places close to Ādipur, the ancient capital of Mayūrabhañja

Pp. 36, 38 Badasāi (Bāisai) Jain and Buddhist relics--An image of Pārśvanātha at the outskirts of village Kośāli

P. 92 Pundal Image of Pārsvanātha, showing the prevalence of Jainism in the place

P. 45. Kośāli: Temple of Pārśvanātha and its description.

P. 95 Doma-Gandara A broken image of the Jain *Tīrthankara* Pārśvanātha.

Pp. 103-104. Bhīmapur A very beautiful life-size image of Jain *Tīrthaṅkara*, Vardhamāna Swāmi–Another beautiful image of Vardhamāna Swāmi, worship of this naked image by the people of the village–Another image of Mahāvīra.

P 108. Pāndava Ghāt A sacred place of the Jains–Jain merchants used to come here to see and worship some foot-prints which they believed to be of Jina.

95

MENANT, D *Pélerinage aux Temples Jainas du Girnar* Paris, 1912. (Annales du Musée Guimet–Bibliothèque de Vulgarisation, Tom xxxix, p. 189-239).

96

GANGULY, MANO MOHAN *Orissa and her remains.* Calcutta, 1912.

Jain and Buddha figures in the caves–Eight Jain demi-gods–Jaina dynasty in Kalinga–Jain influence in Orissan History–Jain influence noticed in the caves–Jain period of Architecture–Jain Śramanas at Khandagiri–Jain temple on the summit of Khaṇḍagiri–Description of the Jain *Tīrthankaras* of the caves–List of Jain *Tīrthankaras*–Jainism in Kaliṅga

97

TABARD, A. M *Śravana-Belgola.* (QJMS, III, 1912-13. p 12-31).

This paper gives a description of the several temples and other interesting buildings at Śravana-Belgoḷa

(1) *Chandra Giri.*

Temples on this hill –(1) Kuge Brahma Deva Kambha. (ii) Chandragupta Basti (iii) Kattale Basti (iv) Pārśvanāthasvami Basti. (v) Śāsana Basti. (vi) Chāmuṇḍarāya Basti (vii) Erukade Basti. (viii) Savatigandhavarana Basti (ix) Terina Basti (x) Śāntīśvarasvāmi Basti. (xi) Śāntināthasvāmi Basti, (Supārśvanāthasvāmi

Basti) (xiii) Chandraprabhasvāmi Basti (xiv) Magigamna Basti. (xv) Bhadrabāhu's Cave. (xvi) Brahmadéva temple (xvii) Smaller image.

(2) *The Town*

The chief objects of interest are —(i) The Guru's Maṭha (ii) Bandhara Basti (iii) Mangayi Basti (iv) Nagara-Jinālaya (v) Akkana Basti

(3) *Indra Giri or Vindhya Giri*

The Principal objects of interest on this hill are —(i) Gommateśvara (ii) The twenty-four *Tirthankaras.* (iii) Tyagada Brahmadeva Kambha (iv) Yakshi Deva (v) Chauvisatīrthankara Basti. (vi) Wodegal or Trikuta Basti (vii) Siddala Basti (viii) Channana Basti.

(4) *Bhadrabāhu's Inscription*

The article contains illustrations of Gommaṭeśvara, etc

98

KẸITH, J. B *The Indian Problem in relation to Indian Art and Architecture.* (DSM, xvi, 1913, p. 89-192).

P 89 India's architectural remains, such as the Buddhist and Jain, are the outcome of self-containing communities who shared in the benefit of these free associations.

P 95, n The Jains were great bankers of India, and holding the purse strings have enjoyed the friendship of all rulers who have borrowed money from them.

Assistance of the Mathura Seths (Jain Digambaras) in the dark days of the Mutiny

The favour and esteem the Jains enjoyed with the Princes of Rajputana and the Delhi Moslems

Treasure of a very beautiful Jain temple in later Mahomedan days in Delhi

99

SLATER, ARTHUR R *The Caves at Badami.* (MR, Jany. 1913).

Pp. 13-20. The Jain cave was probably cut out in about A.D. 650. Inside the cave there is a fine specimen of the figure of Mahāvīra.

100

HAVELL, E. B. *Indian Architecture.* London, 1913
P. 197. Jain architecture

101

JOUVEAU DUBREIL, G *Archæologie du sud de l' Inde.* 2 *Vols.* Paris, 1914. (Annales du Musée Guimet, Bibliothèque d'Etudes, Vols. 26, 27)

Vol 1, pp 30 32 Buddhist and Jain monasteries—Vihāras of Udayagiri—Khāravela inscription

Vol 1, p 69, 93 Rānī-gumphā, Udayagiri

Vol 2, p 2 Jain images

Vol 2, p 58 Appar, formerly a Jain

Vol 2, p 59 In the time of Mānikyavatchakā (800 A D) a struggle between Buddhism and Jainism in Ceylon

Vol. 2, p 93 Balabhadra.

102

COORMARSWAMY, A. K *Notes on Jaina art · ceiling-painting at Kelaniya Vihāra* 1914

103

GOPINATHA RAO, T A *Elements of Hindu Iconography. Vol. I, 2 parts.* Madras, 1914

Pp 220 221 All over India the images of the twenty-four *Tīrthankaras* of the Jains are found in the attitude of a *Dhyāni* Buddha—The Jain images are completely divested of clothing and are stark naked, though they may sometimes have ringlets of hair on the head, there is not enough of it for a knot The *Śrīvatsa* mark is, according to the *Brihat-Samhitā,* required to be shown in the figures of the Jain *Tīrthankaras.*

104

SAHNI, DAYA RAM. *Catalogue of the Museum of Archæology at Sārnāth. With an Introduction by Dr. J. Ph. Vogel.* Calcutta, 1914.

Pp 164, 327-328. Jain images and sculptures

105

AIYAR, V. NATESA *Introduction to the Descriptive List of Exhibits in the Archæological section of the Nagpur Museum* Allahabad, 1914.

Pp 12-17 Jain sculptures—The origin of the Jain sect—Life of Mahāvīra—Digambara and Śvetāmbara—The Śāsanadevatās or attendant spirits—The secondary gods—The *Ganas, Kulas, Śākhās* and *Gachchhas.*

106

SMITH, VINCENT A *Archæological Research ; a Jain duty* (MR, Jany-June, 1915, pp 519-522)

Importance of Archæological Research—Duty of wealthy Jains—The field for exploration—The tradition about Chandragupta Maurya—Conflict of Religion in the South—Some books to be studied—Jain Monuments mistaken for Buddhist—The problem of Kausāmbi—Survey of Monuments above ground—Bibliography—Excavation—Action suggested.

107

SASTRI, H KRISHNA *South Indian Images of Gods and Goddesses.* Madras, 1916.

P. 2n. Use of the caverns with rock-cut beds in the Madras and Tinnevelly districts as temples in a much later period either by Buddhists or Jains.

P. 77n. Jain images called *Chaturmukha* or *Chaumukhī* are often made of a single stone.

Pp. 262-265. The Digambara Jain images,

P. 184. The theory of the personification as a goddess of every human or divine activity has pervaded even Jainism and Buddhism.

108

SRINIVAS, T. *The Antiquities of Kulpak* (JHAS, 1916. pp. 14-36).

Pp 15 16 Description of a female deity placed on a pedestal with four miniature pillars, and explanation of certain symbols found therein The *Chakra* is one of the sacred emblems of the Buddhists, the Jains and the Hindus With the Buddhists and the Jains the *Chakra* is "the wheel of the Law", and with the Hindus, "the wheel of Life" The lion cognizance belongs to Mahāvīra, the 24th *Tirthankara*, but from the diminutive antelopes in addition it can be inferred that the pedestal has reference to Śāntinātha

Pp. 22-23 An old Jain temple The *Sikharas* and the cells of the three principal deities alone belong to the original structure The chief presiding deity is Rikabdeva or Ādinātha occupying the middle shrine, the other two are Mahāvīra and Neminātha. In course of renovation of the temple numerous sculptures were brought to light. Of these the most important are nine images of *Tirthankaras* There is also a fine image of Mahāvīra, with the little statuettes of the other 23 *Tirthankaras* arranged as a border

P 31-32 Discovery of an inscription of the time of Vikramāditya II, (came to the throne in 1076 A D) cut on a broken stone, carved at the top with the figures of a Jina and some devotees It contains a Jain invocation and an imprecatory verse The present Jain temple is also known as the Mānikya Svāmi Guḍi among the villagers.

P. 33. The Jain Gudi has three shrines but here all the three cells are placed in a row facing the east with the principal one in the middle.

The Jain tower has plaster-carved images and other ornaments all round.

109

YAZDANI, G. *The Antiquities of Warangal.* (JHAS, 1916, p. 37-47).

P. 47. Near the site of the old town of Anamkond there are several minor temples on the hill One of them has numerous Jain figures carved in the rock and an inscription cut on a square pillar

110

MARSHALL, JOHN. *Remarks on the monuments of the Dekhan.* (JHAS, 1916, p. 125-135).

P. 129 Contribution in an almost equal degree of the three great religious sects, the Buddhists, the Hindus and the Jains, in the temples and monastaries of Ellora

Pp. 130 131. Remarks on Jain temples They are very perfect, very elaborate, very sumptuous, but one and all destitute of creative genius They are richly decorated, but we are struck with their narrow nerveless design and we gaze unmoved at their composed and icy images It has always been so with the Jains They followed the Buddhist at an early date in adopting iconism in their religion, but even at the beginning of the Christian era their sculptures displayed the same nerveless character that they do in mediaeval and later times It is dangerous to utilize Buddhist works as a basis for determining as grounds of style the age of Jain works, or *vice versa*

111

LONGHURST, A. H. *Hampi Ruins.* Madras, 1917

Pt. I

Religion Jainism

Pt. II.

Buildings on the road to Hampi Group of Jain temples

Buildings on the northern and eastern sides of the city. Jain temple near the River. Ganigitti Jain temple

112

NARSIMHACHAR, R. *The Keśava temple at Somanathapur.* Bangalore, 1917. (Mysore Archæological Series—Architecture and Sculpture in Mysore, No. 1).

P v-vii Provisional List of Artistic Buildings of the Hoysala and Dravidian Styles in Mysore

HOYSALA

Temple	Place	Period	Reign	Remarks
Jain bastis	Angadi	C 1050	Vinayāditya	
Ādinātha-basti	Chikka Hanasoge	C 1090	Do	Triple
Pārsvanātha basti	Halebid	1133	Viṣnuvardhana	
Jain Basti	Cholasandra	1145	Narasimha I	Triple
Akkana basti	Śrāvana Beḷgola	1182	Ballala II	
Śāntinātha basti	Jinanāthpur	C 1200	Do	
Śāntinātha basti	Bandalike	C 1204	Do	
Virabhadra	Halebid	C 1220	Do	
		DRAVIDIAN		
Chāmuṇḍarāya-basti	Śrāvana Beḷgola	C 980	Rajamalla	
Panchakuta-basti	Kambadahalli	C 1120	Visnuvardhana	

113

SARKAR, GURU DAS *Alleged Buddhist Influence in the Sun temple at Konarak*. (IA, xlvii, 1918, p 209-220)

Pp 209 210 The Khandagiri caves are of Jain origin, this is evident from the Hāthigumphā inscription of king Khāravela and three other inscriptions

P 216 Images of Śrī *Gaja Lakṣmī* or Mahālakṣmī and pictures of trees, etc, are common alike to Hindus, Buddhists and Jains

114

NARASIMHACHAR, R *The Kesava Temple at Belur* Bangalore, 1919 (Mysore Archaeological Series—Architecture and Sculpture in Mysore, No 2)

P. v-vii Provisional List of Artistic Buildings of the Hoysaḷa and Dravidian Styles in Mysore

Hoysala—Same as in No 112.

Dravidian—Same as in No 112

Pārśvanātha basti at Heggere of C 1160 (Narsimha I)

115

NARASIMHACHAR, R *The Laksmidevi Temple at Doddagaddavalli* Bangalore, 1919. (Mysore Archæological Series —Architecture and Sculpture in Mysore, No. 3).

P. v. Provisional List of Artistic Buildings of the Hoysala and Dravidian Styles in Mysore

Same as in No 114

116

PERIS, M. M *Jain Antiquities of Southern India* (CR 1919, p. 72-79)

Remains of Jain power in South Canara

Four seats of Jain Antiquities in Canara Karkal, Venoor, Mudbidri and Guruvankere

117

BASAK, RADHAGOVINDA and DINESH CHANDRA BHATTACHARYYA *A Catalogue of the Archæological Relics in the Museum of the Varendra Research Society, Rajshahi* Rajshahi, 1919.

P. 7. Jain images—Images of *Tirthankaras*

118

SRINIVASA, T *Nagai and its remains* (JHAS, 1919-20, pp. 33-46)

P 35 The principal remains at Nagai are a temple with two *mandapas*, a Jain temple etc

P 36 Description of a ruined Jain shrine near a temple—Standing Jina image in the shrine with five-hooded snake canopy and a triple crown above—Identity of the image with Supārsvanātha, the seventh *Tirthankara* of the Digambara Jains—Sculpture of a seated Jina with a seven hooded nāga over the head and a square block with a seated Jina on each of its sides and some smaller seated figures below in the *mantap* attached to the shrine

119

CHANDA, RAMAPRASAD. *Medieval Sculpture in Eastern India*. (JDL, III, 1920, pp. 225-246).

The Pali suttas confirm good deal of what is contained in the Śvetāmbara Jain canon—The ancient Jain sculptures of Mathura dating from the first century A D guarantee the antiquity and authenticity of many of the Jain traditions—It is generally believed that there were Jain monks before Mahāvīra belonging to the order founded by Pārśvanātha—Nature of Chaityas mentioned in the ancient Bauddha and Jain texts—Jain description of a *chaitya* given in full in the *Aupapātika Sūtra*

120

JAYASWAL, K. P *The Statue of Ajātaśatru Kunika, etc* (JBORS, VI, 1920, pp 173-204).

P 178 The Jain name Kunika, spelt also as Konika—"Śrenika", the Jain name of Ajātaśatru's father (Bimbisāra)—The positive and sole use of Śrenika amongst the Jains seems to limit the term to Bimbisāra

121

JAGADISA AYYAR, P. V *South Indian Shrines* Madras, 1920

P 26 Jain temple at Tirupparuttikunram. It is a famous place of Jain antiquarian interest containing ruins of Buddhist and Jain temples

P 140 Conversion of the Hoysala sovereign Bitti from the Jain faith to that of Viṣnu by Rāmānuja

P 238. Toleration of Jainism during the reign of King Bukka Rāya who allowed the Jains to have their shrines in Hemakūta near the Hindu temple of Pampāpati

122

CHANDA, RAMAPRASAD *Four ancient Yakṣa Statues*. (JDL, iv, 1921, pp 47-84).

Pp. 51-52 Prākrit canon of the Jains makes it evident that Yakṣa Maṇibhadra was a popular diety in Eeastern India

The Jains recognize Soma, Yama, Varuna and Vaiśraman (Vaiśravana, Kubera) as the four Lokapālas or the guardian deities of the four cardinal points

Agreements of the Brāhmanas, the Bauddhas, and the Jainas in recognising Manibhadra or Manibhadras as a Yaksa

Pp 81-82 Names of some of the Chaityas mentioned in the Bauddha and Jain texts

Svetāmbara Jain Ardha-Māgadhi texts (Aṅgas and Upāngas).

(1) Chatrapālāśa-chaitya to the north-east of Kajangala
(2) Pūrnabhadia chaitya to the north-east of Champā
(3) Gunaśāla-chaitya to the north-east of Rājagriha
(4) Dutipalāsa-chaitya to north-east of Vāniyagāma (Vaiśāli)
(5) Manibhadra-chaitya to the north-east of Mithilā
(6) nandana-chaitya to the north-east of Moka
(7) Puspavati-chaitya to the north-east of Tungiya
(8) Kosthaka-chaitya near Benares
(9) Koṣthaka-chaitya near Śrāvastī

123

DIKSHIT, K. N. *Six sculptures from Mahoba* Calcutta, 1921 (Mem. Arch Sur India, No 8).

P. 1 Brāhmanical and Jain sculptures long known among the ruined shrines of Mahoba, Hamirpur district of British Bundelkhand

124

SASTRI, HIRANAND *Some recently added sculptures in the Provincial Museum, Lucknow* Calcutta, 1922 (Mem. Arch Sur. India, No. 11)

Pp 1, 14-15 Three Jain statues of iconographical interest representing Suvidhinātha (Pl. 1, fig a), Neminātha (Pl 1, fig c) and Risabhanātha–The first and second standing nude and marked with symbols of carb and conch-shell–Both consecrated in the (Vikrama) year 1208 (A.D. 1151)–Good examples of mediæval Jain sculptures of

Upper India–The third one sitting cross-legged in meditation on a lotus resting on two lions–Description in details of other figures about this *Tirthankara*–consecrated in Samvat 1216 (A D. 1159)–Good specimen of the Jain Art of the 12th century A.D.

125

COOMARSWAMI, ANANDA K *Jaina Sculpture*. Massachusetts, 1922. (Bull Mus of Fine arts, No. 120, Aug. 1922, p. 53).

Mahâvira, the historical founder of Jainism and contemporary of Buddha, is represented in Jain art from the Kusân period onwards as a deified saint to whom prayers may be addressed–The sculpture is probably from Bundelkhand, North Central India, and may be assigned to the ninth century

126

Gwalior Fort Album. Gwalior, 1922. (Published by the Archæological Department, Gwalior State).

P 5 Most of the rock cut Jain sculptures on the Fort were made at the time of Dungarsingh Tomara, a Rajput

Pp 54 57 Jain rock sculptures [With two plates]

127

GANGULY, MANOMOHAN *Handbook to the Sculptures in the Museum of the Bangiya Sahitya Parishad* Calcutta, 1922.

Pp 47-49 Jain sculptures

128

JOUVEAU-DUBREIL, G. *Pallava Painting* (IA, lii, 1923 pp. 45-47).

Sittannavâsal, a Jain temple, carved out of the rock in the time of Mahendravarman I before his conversion by Appar.

129

KRAMRISCH, STELLA *The Expressiveness of Indian Art.* (5) : Rhythm (JDL, IX,[Pt. I] 1923, pp. 116-130).

P 126 Reference to a Jain rock-cut sculpture from Khandagiri representing a group of girls leaning round a well-fed lady

130

RAY, CHUNI LAL. *A further Note on the Ruins at Gholamara.* (JBORS, x, 1924, pp. 171-174).

The central image, proved to be a Buddhistic image, is the figure of a Jain *Tīrthankara* resembling in many respects the image of what is now worshipped as Bhaironātha—The figure is either of Sumatinātha or of Vardhamāna or Mahāvīra The figure is now in the Patna Museum, No 1596 (Archæology)

131

RAMACHANDRA MUDALIAR, D B *Indian Music* (QJMS, xiv, 1924, pp 165-183).

P. 168 Destruction of works written during the period of the Pāṇḍya kings by the Buddhists and Jains owing to religious animosity

132

COOMARASWAMI, ANANDA K *Catalogue of Indian Collections in the Museum of Fine Arts* Boston, 1924 (Pt 4. Jain Paintings and Manuscripts).

A review of the catalogue is contained in the Museum of Fine Arts Bulletin, Vol xxii, 1924 p 54

133

BROWN, PERCY *Indian Painting* Calcutta Pp. 38, 51 Jain book-illustrations

134

COOMARASWAMI, ANANDA K *Notes on Jaina Art, the eight Nāyikās, ceiling-painting at Kelaniya Vihāra.* Ceylon 1914.

135 (I)

Progress Report of the Archæological Survey of Western India, 1889-1890 Bombay, 1890.

P 1. Roho Ruined remnants of a white marble Jain temple.

P 2. Sarotra, Palanpur Agency An old white marble Jain temple

P 4. Patan Temple of Pañchasara Pārśvanātha—Temple of Śrī Pārśvanātha containing inscription of the Khadataragachchha Jains

P 8 INSCRIPTIONS

No 702—On the base of Pārśvanātha under *Chhattri*, Raho.

No 703—On a pillar supporting the *chhattri*, Raho

No 706—On the base of an image in the Jain temple, Bhilri

P 10 Munjpur Jami *masjid* and most of the very early mosques of Gujarat constructed chiefly from the material of old Hindu or Jain temples

P. 11. Sankeśvara An old seat of the Jains—Jain temple of Pārsvanātha no longer in existence—Its materials used in the cell-shrines—Image of Pārsvanātha removed to a new temple

P 15 DRAWINGS No 950—Plan of Ganguakund and of old Jain temple, Loteśvara and Sankeśvara.

P 15 PHOTOS

No 1213—Old corridor of temple of Pārśvanātha, Sankeśvara

No 1214—Back of old shrine, Sankeśvara

P 16 INSCRIPTIONS

No. 763—On the seat of Pārśvanātha, Dilmāl

Nos 769-796—Over a shrine door in the old ruined Jain temple, etc, Sankeśvara.

135 (II)

Report, do, 1890-1891 Bombay, 1891

P 3 Pedgaon Bhairavnātha temple, originally a Jain one

P 4. Miri. A step well cut in the rock—An inscription below with a Jain figure near it—Buddhist temples mentioned by Dr Wilson are all Jain.

135 (III)

Report, do, 1892-93. Bombay, 1893.

P. 4-11. Bhatkal The large Jain *basti,* called Jattapa Naikana Chandranâtheśvara *basti.*

Hadvalli · 3 Jain shrines.

Murdeśvara Jain *virāgals* (huge slab of sculptured stone set up to record the death of some person), with attendant worshippers.

Gersappa Chaturmukha *basti* having in its central shrine the *chaumukha* or *chaturmukha,* a square altar with four seated life-sized Jinas—Other temples of interest are those of Vardhamāna, Neminâtha, Pārśvanâtha, Vīrabhadra, Tirumal, and the Kāde *basti*

Bilgi Temple of Pārśvanātha, built in the Dravidian style

Khidrapur. A small Jain temple.

P 15 DRAWINGS.

Nos 1061-1064—Chandranātheśvara *basti,* Bhatkal

Nos 1079-1082—Chaturmukha *basti,* Gersappa

No.1083—Vardhamāna Svāmi temple image and Vīrabhadra temple image, Gersappa

Nos 1084-1085—Pārsvanātha·temple, Bilgi

P. 16. PHOTOGRAPHS

Nos 1337-1340—Chandranātheśvara *basti,* Bhatkal

Nos 1353-1354—Chaturmukha *basti,* Jaiiga shrine at the temple of Pārśvanātha, Gersappa

Nos 1355—Temple of Pārsvanātha, Bilgi

P 17-19. INSCRIPTIONS

Nos. 910-911—On the seat of a Jain image, Nāgpur

Nos. 918-921—A slab in the Chandranātheśvara *basti,* Bhatkal

Nos. 923-925—On a stone at the Pārśvanātha temple, Bhatkal.

Nos. 933-934—A stone in the Pārśvanātha *basti,* Bhatkal.

No 950 (A B)-951—A slab in the old Jain temple, Murdeśvara.

No. 952—A slab outside the Jain temple called *basti* Makhi, Murdeśvara.

Nos. 973-975—*Virāgal* in a small old Jain shrine, Murdesvara

Nos. 981-983—A stone built in the compound of Vardhamāna-svāmi's temple, Gersappa.

Nos. 984 986—A stone built in the temple of Pārśvanātha, Gersappa.

Nos. 989 991—A slab and a pillar in the *mandapa* of Pārśvanātha *basti*, Gersappa

No. 999 A—On a pillar in the Vīrabhadra temple, Banavasi

No. 1076-1077—A slab lying in front of Pārśvanātha temple, Kolhapur.

135 (IV)

Report, do, 1893-4. Poona, 1894

P 1 Gandhar, Broach district Some Jain marble sculptures, bearing short *inscriptions*

P 4-7

Narsinghpur Standing female figure from a Jain temple and several seated cross-legged Jinas among the figures grouped about

Tewar Nude Jain figures

Jabalpur Some very good Jain sculptures in the garden of the house occupied by Messrs Cursetji & Co

Nohta Jain figures—Image of Chandraprabha

Kundalpur Modern Jain temples.

P 16 DRAWINGS

No 1151—Jain temple, pillar and doorway, Pathari

P 16-17 PHOTOS

No 1403—Colossal Jain image, Bahuriband

No 1411—Jain images in Cursetji's garden, Jabalpur

No 1415—Jain temple, Kundalpur

Nos 1435-1436—Old Jain temple, Pathari

P 17 INSCRIPTIONS.

No 1093—On the base of a colossal Jain image, Bahuriband.

No. 1107—Jain temple, a slab built into wall near shrine door, Kundalpur

135 (V)

Report, do, 1894-1895 Poona, 1895

P. 5-6 Chaitana Jain remains amongst the Hindu—One magnificent Jain column, about 25 feet high

Aunda. Remains of Jain as well as Hindu temples

135 (VI)

Report, do, 1897-1898. Poona, 1898

P. 7 8. Sopra · Lower part of a small marble image of Buddha or a Jina, seated, measuring 3¾ inches

135 (VII)

Report, do, 1898-1899 Poona. 1899:

P. 3-5. Than, Kathiawar Remains of two small Jain shrines of about the 7th or 8th century A D

Sejakpur A ruined Jain temple of considerable merit

P. 11. Pattan Old shrine of Pārśvanātha

P. 13. Veraval Materials of a plain Jain temple used in the construction of the Jami Masjid

P. 18-19. Miani. Figure of a Buddha or a Jina with a very considerable top-knot on his head, seated cross-legged with the hands on the lap—Temple of Nilakaṇṭha and Jain temple, 13th century A D—Jain image, a very unusual sculpture of a *Tirthankara*, placed in the Brāhmaṇical temple.

135 (VIII)

Report, do, 1900-1901 Poona, 1901

P. 2-7. Abu · Dilwara temples of the Jains—Temples of Vimala-Śā and Tejpāla, the former built in 1032 A D and the latter about two hundred years later—Ambādevi's shrine—The present image of Riṣabhadeva in the main shrine, not the original one—Discovery of a curly-haired head of a colossal Jina in black stone—Mahmud of Gazni, the terror of the Hindus and Jains alike—Grants made to the temple of Vimalaśā in 1216 and 1217—Additions of marble halls and corridor to the old shrine of Neminātha by Tejapāla and Vastupāla of Anhilwara.

P. 8. Chitorgarh: Jain tower, locally known as the "Chhota Kirtham", built with the ruined but highly decorated Jain temple beside it.

P. 11. Conservation Jain temple in the fort at Belgaum

P. 16-19. PHOTOS:

Nos. 1882 2019—Dilwara temples, Mount Abu

Plan of the Dilwara temples, Mount Abu,

135 (IX)

Report, do, 1901-1902. Poona, 1901

P. 1. Ter A place of religious importance, first with the Buddhists and subsequently with the Hindus and Jains

P 3 Patur Two caves at Patur, probably Jain

Sirpur Old temple of Antarikṣa Pārśvanātha of the Digambara Jains—Another modern temple of the community with underground chambers.

P 6 Karinja Jain temple of Kāṣṭāsangh

P 7 Bhojpur Jain temple with a colossal nude Jina standing in the shrine.

P 9-10 Mehkar The ruined old *dharmaśālā* probably Jain —Lower part of seated Jina near the temple of Bālājī—A broken Jain image inside the temple, dated Sam 1272 (1215 A D.).

P 15 Satgaon Lower portion of an image of Pārśvanātha with an inscription dated Saka 1173 (1251 A D)—It is Digambara, its nakedness being distinctly indicated—An image of a *devī* with a seated little Jina on the very top of her head

P 17 Conservation Jain temple at Belgaum

P 19 PHOTOS

Nos 2059-2061—Temple of Antariksa Pārśvanātha, Sirpur (Basim).

No 2071—Sculptured wooden brackets in Jain temple of Kāṣṭāsangh, Karinja (Amraoti)

135 (X)

Report, do, 1902-1903 Poona, 1903

P 4-5 CONSERVATION

Sholapur district Jain temple in fort Belgaum.

Kanara district · Temple of Pārsvanātha, Bilgi

West Berar Old Jain temple, Sirpur Old Jain caves, Patur.

P. 9. PHOTOS

Nos. 2126 2127—Jain tower and temple

135 (XI)

Report, do, 1903-4. Poona, 1904

P. 5-7 PHOTOS

No. 2172–Temple of Pārśvanātha, Khajarāha (Bundelkhand).
No. 2173–Temple of Ādinātha, Do Do.
Nos 2205-2206–Old Jain temple, Arang
No. 2282–Mokalji's temple, sculptured frieze along basement with seated Jina, Chitorgarh
Nos. 2287-2289–Small tower (Jain), Jain temple, etc, Chitorgarh
Nos 2290-2292, 2311-2313–Sātvis (Jain) temples, Chitorgarh
P. 7-8 INSCRIPTIONS.
Nos. 1992-1995–On jambs of the temple of Pārśvanātha, Khajarāha (Bundelkhand)
No 2020–Pārśvanātha temple, mason's name, Arang
Nos 2042-2043–On pedestal of the colossal Jain image under a tree, Bahuriband
Nos 2069-2071–On slabs in Jain temple near Gomukha Kunda, Chitorgarh

P. 16-17. Khajarāha Collections of both Brāhmanical and Jain temples of the 11th century–Walls of the Jain temples free from indecent sculptures–Objectionable figures on door jambs of the temple of Pārśvanātha.

P. 23 Arang Digambara Jain temple of the 11th century

P. 25 Bahuriband A colossal standing nude Jain image–Inscription on the block beneath its feet recording erection of a temple of Śāntinātha

P. 27-28 Ratanpur The temple of Mahāmāyi originally Jain, belonging to the Digambara sect–Jain images

P. 32-33. Adbhar A Jain seated figure in a hut.

P. 37-46 Chitorgarh Jain tower at Chitor–Temples of the Śvetāmbara sect, known as the Sātvis temples–Śriṅgār Chāvadī Jain temple–Jain temples with dates–Śrīngāra Chāvadī built either by the Jain treasurer of Rānā Kumbha, or by the son of the treasurer in about 1150 A D–Small Jain shrine near the temple, of about 1494 A.D Kumbha, a promoter of Jain religion–His directions to build the great Jain temple at Rānapur in 1440 A.D. Expression *"Sapta-bhanga"* peculiar to Jain philosophy–Jain pontiff Jinavallabha (died 1111 A.D) said to have caused temples of Mahāvīra and Pārśvanātha to be built on Chitrakūṭa–Conversion to Jainism

of Haribhadra, a learned Bhāhmana, a resident of Chitrakūṭa–Legend about Haribhadra–Rāmakīrtti, the chief of the Digambaras and pupil of Jayakīrtti–Existence of a prosperous colony of Digambara Jains on the hill in Kumārapāla's time.

P. 47-60. INSCRIPTIONS.

Nos. 1992 1995–On a Jain temple, Khajarāha.

No. 2042–On pedestal of a Jain image, Bahuriband.

Nos. 2069-2071–Inscriptions in the Jain temple near Gomukh, Chitorgarh.

135 (XII)

Report, do, 1904-1905 Poona, 1905.

P 6-8 PHOTOS

Nos 2371-2374–Jain temples, Amvam

No. 2395–Jain temple, Ramgarh

No 2403–Pārśvanātha temple, Bijolia.

No 2456–Pārśvanātha temple, Mandalgarh

No 2457–Riṣavadeva temple, Mandalgarh

No 2471–Jain tower, Chitorgarh

No 2475–Pārśvanātha temple, Karera

No 2490–Jain temple, Ekaling

No. 2491–Pārśvanātha temple, Ekaling.

No 2502–Image of Pārśvanātha, Mandsaur

P. 9-11. INSCRIPTIONS

Nos 2124-2127–On Jain figures and images, Ramgarh

Nos. 2130-2131–On pedestal of a Jain image, Ramgarh.

Nos. 2137-2144–On Jain pillar, temple of Pārśvanātha, Bijolia.

No. 2197–Inscription, temple of Riṣabhanātha, Menal.

P. 12 Paramāra inscription dated Samvat 1314 from some Jain temples at Modi, Rampura, Bhanpura district

P. 15-21 CONSERVATION (Bombay)

Jain temple, Belgaum, Belgaum district.

Jain temple, Degamve, Belgaum district

Two statues of Jinas, Murdesvara, Kanara district.

Jami *Masjid,* Broach, built of pilfered Hindu or Jain temple materials.

P. 33-34. Jhalrapatan Temple of Śāntinātha.
Abu: Dilwara temples
P. 46. Amvam. A Jain temple belonging to the Digambara sect.
P. 51-63. Keshorai Patan Images of Jina

Bijolia Jain temples—Temple with Niṣedhikā pillars setting forth the order of succession of the Jain pontiffs belonging to the Digambara sect—*Unnata Śikhara Purāna*, a Jain poem, inscribed on a rock—An inscription recording repair of Pārśvanātha temple by Loliga, a Parvād Mahājana, in about 1160 A.D.—A seated image of a Jina in the double shrined temple of Mahākāḷa and Baijanātha—Seated image of Śiva, looking like a Jina

Jadoli Śaiva temple Baijnātha-kā-Mandir with Śiva in Jina fashion—Digambara *chaumukha* sculpture, called Pārvatī by the ignorant people in the temple Undo devrā On the dedicatory blocks of many Śaiva temples in Rajputana, Śiva is figured like a Jina

Mandalgarh. Temples of Risabhadeva, Undeśvara-Mahādeva, Chāturbhuj and Jālesvara-Mahādeva—Figures of Jinas in the temple of Jāleśvara

Kareda. A large marble temple of Pārśvanātha with an image of the *Tirthankara* dated 1656 V E – Tradition about the erection of the temple with the pecuniary help of a man of the Vanjārī caste—Local tradition about Akbar's visit to the temple and erection of a *masjid* to make the building sacred both to Muhammadans and Jains—The *masjid* is probably to prevent the temple from being destroyed by the Muhammadans—The temple of Risavdeva at Śatruñjaya, has a miniature *idgāh* built upon it for the same purpose

Nagda or Nagahrada. *Mandir* of Padmāvati, a Jain temple. Inscriptions of V E 1356 and 1391 on the central shrine pertain to the Digambara sect, and prove that the temple was originally a Digambara one—The loose figure in the *mandapa* brought from elsewhere and kept there or, in the time of Kumbhakarna, the temple was appropriated by the devotees of the *Khamatara gachchha*—Figure of a Jina in the centre of the slab—Adbhudji's temple, a Jain edifice, containing a colossal image of Śāntinātha, set up in V.E. 1494. during the reign of Kumbhakarna, by a merchant named Saranga—Images of Kumthunātha and Abhinandan on the side of the walls—another Jain

temple dedicated to Pārśvanātha—A third dilapidated Jain temple to the north of this temple.

135 (XIII)

Report, do, 1905-6. Simla & Poona, 1906.

Pp. 5-6. PHOTOS

No. 2565 Great Jain temple, Lukkundi

No. 2577. Jain image in Jain temple, Aminbhavi.

Nos 2583-2585 Old Jain temples, Belgaum

No 2620. Solthambā Jain temple, Kanthkot

Nos 2628-2629 Jain temples, Bhadresar

Nos. 2632-2651 Temples of Neminātha, Mahāvīra, Śāntinātha, Pārśvanātha and Sambhavanātha Kumbharia.

Nos 2665-2666 Temple of Śāntināthа, Jhadoli

No 2667 Temple of Mahāvīra, Nandia.

P 7 INSCRIPTIONS

Nos. 2262-2265. On jamb, pillars etc, of the temple of Nemināth, Kumbharia.

No. 2269—Stone built in wall of temple of Śāntinātha, Jhadoli

No 2270—In temple of Mahāvīra, Pindwara.

No 2272—On pedestal of Jain image, Vasantgadh

CONSERVATION (Southern Division, Bombay Presidency).

P. 9 Repairs to Jain temple, Belgaum, Belgaum district.

CONSERVTION (Rajputana)

Pp. 17-18 Dome of Vimal Śā's temples, Abu, Sirohi , .

Jain tower, Chitorgarh, Udaipur

Jain temple, Kalingara, Banswara and Abu, Sirohi.

PROTECTED MONUMENTS

P 20 Jain temples in the fort of Belgaum, Belgaum.

An old Jain temple in the jungle in the Bidi *taluk,* Belgaum.

P 22. Sirohi · Old brass images discovered in the crypt of a Jain temple at Vasantgadh.

P. 29. Belgaum. Two Jain shrines

Pp. 38-55. Kanthkot: The Jain temple of Solthambā of 11th century dedicated to Mahāvīra

Bhadresvar: The Jain temple Jagduśa

Ambaji: The shrine visited by the Hindus, the Parsis and the Jains–Performance of the *chaula* or hair-cutting ceremony of their children by the Jains here.

Kumbharia: Handsome marble temples of the Jains–Tradition about the construction of Jain fanes to the number of 360 by Vimala Śā–Of the five Jain temples the most important is that of Neminātha Colossal image of Neminātha in the shrine, and many objects of Jain worship–A temple dedicated to Mahāvīra–Various scenes of Jain mythology as in the temple of Vimala Śā at Abu–colossal image of Mahāvīra installed in 1618 A.D, the throne bearing an inscription dated in 1061 A.D–Temple of Śāntinātha–The ceiling of its hall sculptured with Jain mythological scenes–Temples of Pārśvanātha and Śambhava–1032 A D. the date of Vimala Śā–Construction of the Jain temples at Kumbharia may be ascribed to the middle of the eleventh century

Sirohi: Inhabited mostly by the Jains or Śrāvakas–16 Jain temples, the earliest and largest being that of Chāmukhji

Mirpur An old Jain temple, spoken of as one dedicated to Godinātha–Three small modern Jain temples containing a few old inscribed Jain images.

Jhadoli: A Jain temple dedicated to Śāntinātha, originally dedicated to Mahāvīra–An inscription-stone recording installation by Śrī-Devachandra Sūri of an image of Risabhanātha.

Pindwara: An *inscription in the* temple of Mahāvīra recording installation of an image of Vardhamāna in Samvat 1665 in the village of Pimdaravādaka, i e, Pindwara–*Deposition in the temple of old* brass images found in a Jain temple at Vasantgadh

Nandia: Temple of Mahāvīra

Ajari: A Jain temple dedicated to Mahāvīra

Vasantgadh A Jain temple–Inscription on a Jain image recording installation of the image of Vasantapura i e, Vasantgadh in the reign of Kumbhakarna in 1450 A D–Brass images unearthed and deposited in Mahāvīra's temple at Pindwara.

Vasa: The temple of Jagadīśa Mahādeva, originally a Jain and then converted into a Brahmanic temple.

P. 56-63. INSCRIPTIONS (short abstracts and notes).

Ramgarh: No 2126. Recording the name of the person and his relatives who caused the Jain image to be made

Bijolia. Nos. 2137-2138. Contain the names, and describe the glory, of certain pontiffs of the Digambaras or as therein called, of Sarasvati-gachchha, Balātkāra-gaṇa, Śrī-Mūla saṅgha in the line of the Āchārya Kundakunda. The names of the pontiffs — (1) Vasantakīrtideva, (2) Viśālakīrtideva, (3) Śubhakīrtideva, (4) Dharmachandradeva, (5) Ratnakīrtideva, (6) Prabhāchandradeva, (7) Padmanandi, and (8) Śubhachandradeva. They are dated in A.D. 1408 and 1426.

No 2139 Engravings of the names of Bhaṭṭāraka Śrī-Padmanandideva and Bhaṭṭāraka Śrī-Śubhachandradeva

No 2141—Inscription incised near the door of the temple of Pārśvanātha.

No 2143 Incision on a rock of the Jain poem entitled the *Uttama-si (śi)khara Purāna* by Siddhasūri.

Chitorgadh. No 2199. An inscription bearing the name of Śrī Bhavanachandrasūri, dated Sam 1303

No 2204. Dated Sam 1505—records erection of temples of Śāntinātha called Śrī Astāpada—Its consecration by Jinasāgarasūri—List of Jain pontiffs of the Kharatara *gachchha*

Nos 2205-2209 Records consecration by Śrī-Jinasundarasūri of *ālakas* (probably niches) in the structure called Śrī-Aṣṭāpada (i e, Śriṅgāra Chāvdī)

Udaipur No 2219 Jain inscription about erection of temple of Mahāvīra, Ambikā, and so forth. Dated in Sam 1556.

Nos. 2225-2229 Slabs supposed to be connected with the Jain tower at Chitorgarh containing praise of the Jain doctrines

No. 2236 Inscription recording erection of a *devakulikā* or shrine to Śambhavanātha.

Nagna: No. 2241. Dated in Samvat 1497 Records installation of an image of Kunthunātha

No. 2242 Dated Sam 1486 Records building of a *deva-kulıkā* in the temple of Pārsvanātha by Porvādbania

No. 2243. (a) Installation of the image of Ādınātha by Śrī Mati-vardhana sūri of Kharatara *gachchha*, (b) Dated Sam 1391, (c) Dated Sam. 1350 (insert)

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Report, do, 1906-1907. Poona, 1907.

P 4-6 PHOTOS

Nos 2713-2716 Jain tower restored, Chitorgarh

Nos 2788-2793 Views of Jain temple in Junagarh, Mandor (Jodhpur State)

No. 2808. Wall mouldings of Jain temples, Teori

Nos 2833-2839 Views of Jain temple, Osia

Nos 2855 View of Jain temple, Kaparda.

Nos 2884-2889 Views of Jain temple, Juna

No 2905 Jain arch, Bhinmal

P 7-8 INSCRIPTIONS

Nos. 2278, 2279 On pillars and slab in Mahāvīra's temple, Mungthala.

Nos 2283, 2284 From temples of Vimala Śā and Tejapāla, Mount Abu

No 2302 *Mandapa* of Jain temple, Osia

Nos 2319-2322 *Mandapa* of Jain temple, Juna

Nos. 2334, 2335 On pillar near Jain temple, Bhinmal

P 13 Jain temple at Mewasa

P 14 Dilwara temple at Abu—Jain tower at Chitorgarh—Jain temples at Kalinjra.

P. 17-18. Articles added to the Victoria Hall Museum at Udaipur, Mewar (1) a Jain image, (2) a head of a Jain image, (3) Two Jain carvings, etc

P 26-43 Mungthala A Jain temple of the 15th century.

Patnarayan The doorway of the enclosure of Pāṭnārāyaṇ's temple brought from some Jain temple

Dilvada · Elaborately carved Jain temples.

Mandor A Jain temple.

Ghatiyala · The temple of Mātāji-kī-sāl originally dedicated to a Jina

Teori : A Jain temple.

Osia . Jain and Brahmanic legends about a Jain *yati* of the name of Ratan Prabhu—A Jain temple of about the last quarter of the 8th century.

Kaparda A very high Jain temple

Juna Ruins of three Jain temples

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Report, do, 1907-1908 Poona, 1908

P 4-6 PHOTOS

Nos 2928-2931 —Jain temple, Nana

No 2942 —Pārsvanātha's temple, Beda

No 2949 —Jain temple, Beda

Nos 2954-2957 —Mahāvīra's temple, Hathundi

Nos 2959-2964 —Temple of Mahāvīra, Sevadi

No 2974 —Jain temple, Sevadi

Nos 2985-2994 —Temple of Pārśvanātha, image of Pārśvanātha, *Chaumukh* temple, *Sameta-śikhara* sculpture, *Sahasrakūta* sculpture Satruñjaya *Pattikā*, Pārśvanātha's sculpture, Ranpur

Nos 2997-3000.—Mahāvīra's temple, etc , Ghanerav

Nos 3003-3006 —Jain temples, etc , Kumalgarh

Nos 3025-3027 —Temple of Ādisvara, Nadlai

Nos 3035-3036 —Temple of Padmaprabhu, Nadol

P 7-8 INSCRIPTIONS

No 2350 —Mahāvīra's temple, Nana

Nos 2352-2353 —Temple of Ādinātha, Belar

Nos —2355-2359 —Temple of Mahāvīra, Hathunde

Nos 2360-2372 —Temple of Mahāvīra, Sevadi.

No 2374 —Jain temple, Boiya.

No 2394 —Pārśvanātha's sculpture in *chaumukh* temple, **Ranpur.**

No 2395 —Temple of Mahāvīra, Ghanerav

Nos 2398 2405 —Temples of Ādiśvara and Neminātha, Nadlai.

P. 10. CONSERVATION (Bombay, Southern Division)

Jain temples, Belgaum, Belgaum district.

P. 35-59

Sanchor: An inscription in Sanskrit, dated Sam. 1322, recording repair to a *chatuṣkika* in the temple of Mahāvīra by an Osval Bhaṇḍarī named Chhāghāka.

A Jain fane at Sanchor, no longer in existence–Reference in Jinaprabha's *Tīrthakalpa* to a Jain temple, dedicated to Mahāvīra.

Bhinmal · Repairs to the temple of Jagatsvāmī by both the Osvāls Provads–Sūrya worship was common to both the Hindus and Jains in the middle of the 11th century–An inscription dated V.E 1333, speaks of Pūrnachandra-Śūri of the Pārāpadra *gachchha,* and records benefaction of 13 *drammas* and 7 *vimśopakas* for the annual worship of Mahāvīra–Origin of the dissemination of Jainism in Śrīmāla (Bhinmal), as furnished by the Purānas–Spread of Jainism narrated in the *Śrīmāla-māhātmya*

Pali: The Jain temple called Naulākhā containing old images of *Tīrthankaras* with inscriptions dating from V E. 1144 to 1201

Nana · Temple of Mahāvīra, supposed to contain an image of that *Tīrthankara* as he was, before he attained to *Kaivalya,* or absolution.

Belar. A Jain temple of Pārśvanātha

Beda A Jain temple near the shrine dedicated to Thākur or Viṣṇu–A Jain temple dedicated to Pārśvanātha amongst the ruins known as Junā Bedā, the image of the *Tīthankara* containing date Samvat 1644

Bhatund A carving in a temple in the village, of the figure of a Śiva, seated like a Jina

Hathundi A Jain temple possessing an image of Rātā-Mahāvīra, called *Muchhālā,* i.e, one with thick moustaches–A pillar in its *gūḍhamaṇḍapa* bears an inscription dated Samvat 1335.

Sevadi · A temple of Mahāvīra, probably of the 10th century.

Bali Reference to a Jain *sangha* organised by Phulchand Umaji, a native of Kalandari, in the Sirohi State.

Sadadi · An *upāśraya,* built by Tarachand Kabadiya, an Osvāl of the Ray-Kothari-family.

Ranpur *Chaumukh* temple of Ādinātha–Two other Jain temples in its front–To the Jains it is one of the *pañcha-tīrtha* in Marwar

Ghanerav. A *pañcha-tīrtha* of the Jains in Marwar

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Report, do, 1908-1909. Poona, 1909.

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Pattadakal · Jain temples.

Badami: An important group of Jain caves—Probable retirement of the Rāṣṭrakūt king Amoghavarsa I (cir. A.D. 850), a devout Jain, to Badami to spend the latter part of his life near the Jain cave of about 200 years old at the time.

Junagadh. Buddhist caves of the 2nd or 3rd century and Jain temples of the 13th century

Bairat. The temple of Pārśvanātha, in possession of the Sarāogis or Digambara Jains.

Amer Three Śaiva temples, originally Jain—Figures of Jinas found carved in parts of *Lāl-Śāh-kā-mandar.*

Sanganer: The Jain temple called *Singhījī-kā-mandar,* supposed to be of the 11th century—Images of the *Tīrthankaras* in the temple are all nude—It is now a Sarāogi temple

Chatsu. A fortified temple on the hill called Sivdungar, originally a Sarāogi fane, now appropriated to Śiva worship—A Jain *chhatri* at the northern extremity of the temple enclosure

Jin mata The temple of Jin-mātā, was an image of a *Tīrthan kara* near its shrine door

Lohagar. Reference to the origin of the Maheśari, one of the well-known *bania* classes of Rajputana, in the *Itihāsa Kalpadruma*

Khandela Objects of antiquity in the place are (1) the temple of Khandeśvara Mahāvira, (2) a Sarāogi temple, (3) Munjī kā-Māndar, and (4) some old wells

Ajmer. An inscription dated 1051 V E engraved on the image of a Jina found at Bayana in the Bharatpur State records that the image was under the instructions of Surasena of apparently the Vāgata-*Sangha* by the three brothers, Simhaika, Yasoraja and Nounaika.

Phalodi: A temple of Pārśvanātha, and another of Brahmāni—story about the image of Pārśvanātha.

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Kekind A Jain temple of Pārśvanātha, originally dedicated to Vidi—Image of the *Tīrthankara* is dated Sam. 1230

Rupnagar Sculptures of Nandīśvaradvīpa in a Sarāogi temple—Three inscribed memorial pillars.

Nosal. Temple of Ānandī Mātā She is the tutelary goddess of Lavādiyās, a *khāmp* of the Khandelval Sarāogis and of the Chitalangiyās, a *Khāmp* of the Māhesaris.

Arai, or Arami Discovery of old Jain sculptures of about the 12th century, belonging to the Digambara sect

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Report, do, 1911-1912. Poona, 1912.

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Tankai Brahmanical, and interesting and elaborately carved Jain caves–The Jain divinity Ambā converted into a Hindu goddess.

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No. 3754 –Jain temple in Bavan Deri, Champanir.

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Junagadh Museum –One broken head of a Jain idol found from Uparkot or Girnar etc

Rajputana Museum, Ajmer –(1) Barli inscription of the 3rd ceentury B.C. The words "Viräya Bhagavat[e]" are contained in it, and thus it is certain that it originally belonged to some Jain temple, (2) Images of Śāntinātha, Ādinātha, etc

P 37 Jain temples at Ghori–Three Jain temples at Bhodesar–A Jain temple at Virawah

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Inscription slabs in Ankuśeśvara temple, in the Jain *basti*, etc, –Saundatti, Parasgad, Belgaum

Temple of Pārśvanātha–Bilgi, Siddapur, Kanara

Chaturmukha *basti*, Jain temple, Nameśvarasvāmi temple–Nagarbastikeri, Karwar, Kanara

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Barlu. A Jain temple dedicated to Pārsvanātha

Unstra A ruined Jain temple, probably of the 13th century

Surpura. An image of a *tīrthankara* in the centre of the shrine-door of the temple of Mātā, originally dedicated to Neminātha

Nadsar An unusual Jain temple reminding one of a Muhammadan mosque

Jasol A Hindu temple and a Jain one, called Dādā-Devā.

Nagar. Three Jain temples–(1) one dedicated to Nākodā Pārśvanātha, built by the Panch, (2) one to Riṣabhadeva, built by a woman called Lāsībāī of the Osvāl caste, (3) and another to Śāntinātha by Malasah Seth of the Patwa family from Jaselmer.

Khed· Trace of a Jain monument.

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Report, do, 1912-1913. Poona, 1913.

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The Jain and Vaisnava caves, Badami—The Jain temple of Meguti Aihole, Hungund—The twow storied Jain temple and cave on hill under Meguti, Aihole, Hungund

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Jain and Nameśvara Svāmi temples, Nagarbastikeri, Honavar, Kanara—Pārśvanātha *Basti*, Bilgi, Siddapur, Kanara

P 47. CONSERVATION (Rajputana)

Dilwara Jain temples on Mount Abu—Ādinātha's temple—Vastupāla's temple

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Jain temple at Gori—Three Jain temples at Bhodesar—Temple at Virawah

P. 52 WORK proposed

Repairing the roofing of the Jain temple, Deogaon, Belgaum, etc.

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Mori Supposed Jain temples—Close resemblance of the image of Lakulīśa, the last incarnation of Śiva, to that of a *tirthankara*.

Kohala Two Jain temples popularly known as Sās Vāu

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Report, do, 1913-1914. Poona, 1914.

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The famous caves of Ellora—a group in one place, of the Buddhist, Brāhmaṇinal and Jain sects.

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P. 22. INSCRIPTIONS.

No. 2643.—On a stone near Jain temple, Baro.

P. 33. MONUMENTS PROTECTED.

The Jain temple included in the Mission area about ¼th of a mile from the village on the west, Pattadkal, Badami.

P. 35. AGREEMENTS made with owners

Old Jain temple in Fort, Hangal—The Jain *basti* and Maskin Bhavi, Lakkundi—Pārśvanātha *basti*, Bhatkal—Santeśvara *basti*, Bhat kal—Chandranātha Deva *basti*, Bhatkal

P. 38. CONSERVATION.

Jain temple, Degam, Sampgaon, Belgaum

P. 50. Eastern Nara.—Jain temple at Gori, built in Samvat 1432 (A.D 1375-76)—Jain temples at Bhodesar—Temple at Virawah, said to have been founded in A.D 456 by Jeso Parmaro of Barmer.

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Bhilsa: A *Tah-Khanah,* a chamber supported on pillars originally belonging to a Hindu or Jain temple.

Gyaraspur: Temple of Bajramath figures of *tīrthaṅkaras* in its shrines—Probability of the Jains having brought materials from Hindu temples to form the triple-shrined temple for installing images of their *tīrthaṅkaras*—Temple of Malade—an image of a *tīrthaṅkara* in its sanctum, and other nude images and a colossal figure of a standing Jina.

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Report, do, 1914-1915. Bombay, 1915.

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P. 7. Devki-Vansol · Excavation of the ruins of a Jain temple at this village.

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Bodesar: Four Jain temples, and comment on their repairs.

Mount Abu: Dilwara temples, and comment on their repairs.

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Rajputana Museum, Ajmer –9 dated Jain images–3 dated Jain images of Ādinātha, Sumatinātha and Pārśvanātha–Fragment of a small Digambara Jain image–Fragment of an inscribed Digambara Jain image–Part of an inscribed Digambara Jain image of Chandraprabhu–Inscribed Jain images of Sumatinātha and Śreyāṁśanātha–3 Digambara Jain images, two bearing inscriptions and one without–An inscription dated Sam. 1157, of the time of Parmara Prince Chāmuṇḍarāja, and found in a Jain temple at Arthuna–Etc

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Jain cave, Tringalvadi, Igatpuri.

Jain temple of Meguti, Aiholli, Hungund.

Two-storied Jain temple, etc., Aiholli, Hungund

Mena Basti (Jain cave), Aiholli, Hungund.

Large Jain images, Adargunchi, Hubli.

P. 45. AGREEMENTS made with owners ·

Ratta inscription in a Jain temple in the village of Konnur.

Two Jain temples at Belgaum.

P. 50. Repairs to the Dharmanātheśvara temple, Indore.

P. 69. Probability of change of faith of the Kadamba king Harivarman from Jain to Brahmanical sometime between the 5th and 8th years of his reign.

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Jain temples at Dilwara, Mount Abu, Sirohi State: The Vimala Sā temple—The upper temple of Vastupāla-Tejapāla

The monuments at Achalgadh A Jain temple of Pārśvanātha—Isolated portions of an original Jain temple

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Report, do, 1915-1916. Bombay, 1916

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Large Jain image, Adaragunchi, Hubli, Dharwar District—etc

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Dharwar Jain temple at Lakkundi, Gadag *tāluq*, etc

Belgaum · Jain temple of Mukteśvara at Wakkund, Sampgaon *taluq*—Two dated inscriptions in the old Jain temple at Saundatti, Parasgad *tāluq*—An old and typical Jain temple in the jungle with fine carving at Nondgad, Khanapur *tāluq* etc

Kanara Pārsvanātheśvara *basti* and Śānteśvara *basti* at Bhatkal in the same Peta—Chandranātha Deva *basti* at Hadvalli, Peta Bhatkal, etc

P 42 INSCRIPTION REPORTS

Eastern Nara—Jain temple at Gori—Two Jain temples at Bhodesar—Temple at Virawah—etc

P 47. WORKS PROPOSED

Jain temple in Missionary compound, Pattadkal, Bijapur district.

P 69 CONSERVATION COMMENT

The great image of Risabha, known as "Bavan Gaj" at Barwani, Central India.

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Report, do, 1916-1917. Bombay, 1917.

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Nos 2755-2756 —Temple of Pārśvanātha, near the image in shrine and on the lintel of shrine doorway, Uthman

Nos 2773-2780 —Temple of Neminātha, on a jamb, etc, Jiraval.

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P 33 CONSERVATION ·

Jain temple in the Mission compound, Pattadkal, Badami, Bijapur.

P 44 INSCRIPTION REPORTS.

Eastern Nara —Jain temple at Gori—Jain temples at Bodeswar—Temple at Virawah.

P 46 WORKS PROPOSED (Special repairs):

Jain temple in the Commissariat store-yard, Belgaum.

Pp 55-57. CONSERVTION COMMENT.

Badami Sureli temple (Jain).

Dilwara (Abu) Vimala Śā's temple—Tejpāla's temple.

Pp 59-72 EXPLORATION.

Or (Ur of maps) · Jain temple, now dedicated to Pārśvanātha—Its former dedication was to Mahāvīra

Nitora. The shrine of Sūrya and the temple of Pārśvanātha.

Kojra. The Jain temple dedicated to Sambhavanātha.

Bamanvarji A temple dedicated to Mahāvīra, called Bamanvarji, belonging probably to the 14th or 15th century—A Śiva *linga* in this sanctum dedicated to Jain worship.

Balda: A Jain temple of the 14th or 15th century—The shrine contains an image of Mahāvīra installed in V. 1697.

Kolar: Temple of Ādinātha—Images bearing dedicatory inscriptions, 18th or 19th century of the Vikrama era-Pictorial representation of a legend, probably from the life of a Jain *tīrthankara*.

Paladi Temple of Mahāvīra—Images of *tīrthankaras*—A Chahamana inscription recording the gradual encroachment of the Chahamanas of Marvar into the territory of the Paramaras of Abu in the beginning of the 13th century A D

Vagin: Two Jain temples, one consecrated to Ādinātha and the other to Śāntinātha

Uthaman · A Jain temple with an inscription

Las Two Jain temples

Kalandri A Jain temple at Javal dedicated to Mahāvīra, of perhaps the 14th century.

Udrat Discovery of an image of a *tīrthankara*, showing evidence of the existence of a Jain temple in the place.

Jiraval A Jain temple with inscriptions of the 14th century—contains an image of Neminātha—The temple was originally consecrated to Pārśvanātha

Varman A Jain temple dedicated to Mahāvīra

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Report, do, 1917-1918, Bombay, 1918.

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Kolhapur · Group of Jain temples now appropriated by Hindu gods

Dilwara. Temple of Ādinātha and Vastupāla Tejapāla.

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P. 20. AGREEMENTS:

Jain temple at Adhargunchi, Hubli, Dharwar.

P 22, CONSERVATION:

Jain temple in the Mission compound, Pattadkal, Badami, Bijapur.

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Bijapur (Bagalkot Subdivision) Jain temple in the Missionary compound at Pattadkal.

Kanara Chaturmukh *basti* in Nagarbastikeri or Gersappa—Vardhamāna Svāmi temple, Gersappa, and 3 inscription stones in it—Vīrabhadra temple, Nagarbastikeri, Gersappa

Nasrat Canals Jain temple at Gori, built in Sam 1432 (1375-76 A D.)—Jain temples at Bhodesar

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No 11—Jain temples in the Fort, Belgaum

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Report, do, 1918-1919. Bombay, 1920.

P 18 PHOTOS

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Rajputana Museum, Ajmer—Head of a marble Jain image found in the enclosure of the Adhai-din ki Jhonpuri at Ajmer

P 26 PROTECTED MONUMENTS

No 35—Old Jain temple in fort, Hangal, Dharwar

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No 2.—Old Jain temples outside Commissariat Store yard, Belgaum

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No 4—Jain temple behind the German prisoner's mess, Belgaum.

No 9—Jain temple in the Missionaries' compound at Pattadkal, Badami, Bijapur

No 37—Jain *basti* temple at Lakundi, Gadag, Dharwar

No 56—Jain temple at Gersappa, Honawar, Kanara.

No 57—Vaidhamāna Svāmi temple at Gersappa, Honawar, Kanara.

No. 58.–Vīrabhadra temple at Gersappa, Honawar, **Kanara.**

P. 38. INSPECTION REPORT.

Indus left bank division–Jain temple at Gori–Jain temple at Bodeswar–Temple at Virawah.

P. 46-47 Fort of Umarkot. A fragment of a Sanskrit inscription, dated Sam. 1563 (1506 A.D), bearing names of Thakkura Shetasimha (Kshetra-Simha) and *tīrthankara* Ajitanātha

Pp. 60-64. EXPLORATIONS:

Jaso, Baghelkhand: Jain images

Sohagpur: Jain images showing existence of Jain temples.

Un: Two divisions of the temples at Un–(1) the Hindu temples, and (2) the Jain temples–Jain images discovered near the Chaubara Dera, a mediæval Hindu temple–Erection of one of the images by Ratanakirti (Ratnakīrtti), a Jain *āchārya*–A large Jain temple also called Chaubara Dera–In its sanctum stand two Digambara Jain images, one of which is dated in V.S 13 (? 24)–Another Jain temple, called Goaleśvara, containing three huge Digambara Jain images–Reference to the huge image of Riṣabhadeva at Khajaraha and Girnar

ILLUSTRATIONS:

Plate 14 Jain images in front of old palace, Jaso

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Report, do, 1919,1920. Bombay, 1921.

P. 20 DRAWINGS:

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No 4927 –Metal Jain image and doorway of shrine, in Barton Museum, Bhavnagar

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Nos. 5089-5090 –Jain temples, Kohala, Indore

Nos. 5099-5101 –Jain temple, Kukdeswar, Indore.

No. 5108.–Jain temple, Mori, Indore.

Nos. 5110-5111 –Jain temple, Mori, Indore

Nos. 5125-5128 –Bada Jain temple, Sandhara, Indore.

Nos. 5129-5130 –Chota Jain temple, Sandhara, Indore

No 5137 –Jain temple, Vanadia, Indore

Nos 5142-5145 –Jain temple, Vaikheda, Jaora

P. 33. ACQUISITION

Rajputana Museum, Ajmer A Digambara Jain image of Śāntideva,, Budha Peshkar

Pp 39-41 CONSERVATION

No 2 –Old Jain temple outside commissariat storeyard, Belgaum

No 3 –Old Jain temple in corner of the commissariat storeyard, Belgaum

No 4 –Jain temple behind the German prisoner's mess, Belgaum

No. 54 –Jain *basti*, Lakundi, Gadag, Dharwar

No No 65 –Temple of Vardhamāna Svāmi, Nagarbastikeri or Gersappa, Honnavar, Kanara.

No 72 –Vardhamāna Svāmi to the south of King's seat, Sonda, Sirsi, Kanara.

Pp. 75-109 EXPLORATION .

Sholapur (temple of Mallikārjuna) Small chambers for storing manuscripts or utensils made of precious metals

Bhatkal Temples of the place adapted from the types of the Jain *bastis* at Mudabidri–Two principal Jain temples :–(1) Jattapa Naik Chandranātheśvara *basti*, and (2) Pārśvanātheśvara *basti*–The Bhatkal temples built in the 16th century by the Chiefs of Sonda or Sundha.

Kothadi, or Kothri The Jain temple known as *Jainabhañjana-Javareśvara-Rāma*, probably of the 14th century.

Pura Gilana: At one time in possession of an ancient Jain temple of the 11th or 12th century—One door-jamb of the temple and some Jain images are left at present

Kohala Two Jain temples known as *Sāsbahu-ki-mandir* erected sometime in the 16th or 17th century—Images of Mahāvīra, Vardhamāna and two other images of Pārśvanātha in one of the temples—The other temple used for worship

Champur A colossal figure of a Jain *Tirthankara*, a Digambara image.

Pandhara Jain temple called *Tamboli-kā mandir*—Temple of Ādinātha—Both temples belong to the Digambaras—Another Jain temple dedicated to Ādinātha also belongs to the Digambaras

Kethuli, or Ketholi A Jain temple—The *mandapa* of this temple is a well-filled museum of Jain iconography—Figures of Mahāvīra and standing Digambara Jinas—In the sanctum are Jain images which belong to the Digambara sect—Image of Pārśvanātha, the presiding deity of the temple

Kukdesvar. Temple of Pārśvanātha—Several modern Jain figures in the interior of the sanctum

Jharda: Two images of female Jain deities under a tree inside the village

Depalpur A huge Jain temple, in the village of Vanadiya, built during the reign of the Khilji Sultans of Malwa—The image of Ādinātha, dedicated in V E 1548-(1492-93 A D) the principal figure in the temple.

Vaikheda A mediæval Jain temple, now dedicated to the worship of Pārśvanātha—A stone door-frame belonging to a Jain temple —A figurine of a seated Jina—An inscription in characters of the 12th century A.D recording the name of the merchant Rāmadeva, the illustrious Gaṇi of the Śrīmāla sect—Figure of a seated Jina in meditation on a throne.

Temple of Pataini Devi: The lintel bears three niches each containing the figure of a Jina—A mediæval image of a female deity with figures of Jinas

ILLUSTRATIONS IN THE REPORT

Plate No. 11.—Porch of Jain temple No 2, Kohala.
Plate No 12—Door of Jain temple, No 1, Kohala.
Plate No 14.—Door of shrine, Bada Jain temple, Sandhara.
No 15—Bas-relief on lintels, Bada Jain temple, Sandhara.
No 16—Pillar, Tamboli's temple, Sandhara
No 17—Jain temples nos 1, 10, 11, Kethuli
No 18—Gateway of Jain temple, No 11, Kethuli
No 19—Jain temple, Mori, Door of Jain temple, Mori
No 20—Jain temple, Kukdesvara
No 22—Jain colossus near Bhanpura
No 23—Panel of Jain temple No 1, Kethuli
No 24—Door of Jain temple, Vaikheda; Jain temple, Vanedia.
No 26—Temple of Pataini Devi, Mohar.

135 (XXVIII)

Report, do, 1920-1921 Bombay, 1922.

P 2, 116—Discovery of Jain images during the excavation of the plinth of a house at Naroli, Bharatpur State.

P 16 19 PHOTOGRAPHS

No 5187—Jain temple, Ghotan, Ahmednagar.

Nos 5238 5239—Jain temple converted into Hindu temple, Hallur, Bijapur.

Nos 5245-5377—Jain images, Bayana, Bharatpur

Nos 5432-5433—Jain image lying on hill, Bijawara, Indore State.

P 27 ACQUISITIONS Rajputana Museum, Ajmer—A pillar with four-seated Jain images on its four sides—A pedestal of Jain image.

P 42—INSPECTION REPORT Indus left bank division—Jain temple at Gori.

P 47 WORKS PROPOSED

No 140—Repairs to the old Jain temples, Deogaon, Belgaum.

No. 169.—Repairs to the Jain *basti*, Lakundi, Dharwar.

Pp 65-123 EXPLORATION:

Ahmedabad Pillars and carved stones, in the compound wall of the tomb of Malik Shaban at Rakhiyal, taken from some Jain or Hindu temples.

Ghotan Temple of Bali, probably Jain, appropriated later on to the use of Hindu deities

Sohagpur. Jain images in the Thakur's *gadhi*

Bijawada Ruins of a very large Jain temple, probably erected during the 10th or 11th century A D at Bandarpekhna hills–Its foundations dug up to provide materials for a new Śaiva temple–The ruins consists of slabs of stones and three Digambara images–Vijeśvara temple entirely built of stones obtained from the ruins of the Jain temple–Images of the Digambara sect built into the walls of the temple

Rajor The *garbhagrha* of an ancient temple containing a Jain image and an image of Viṣṇu or Sūrya

Sundarsi Temples containing many fragments of Śaiva and Jain images.

Bihar Hindu or Jain materials used in the erection of a *masjid* during the reign of Sultan Mahmud I of Malwa in 844 A H (1440 A.D

Kotra Reference to a headless Jain image in the Gazetteer of Rajgadh

Naroli, Ten inscribed Jain images discovered, all dedicated on the same date V S 1193 (A D 1130)

Hallur An old Jain temple, locally called "Melgudi", and worshipped as a Śaiva temple for sometime, probably built during the time when the Digambara Jains were inhabiting the place in about 11th century A D.

Velapur A Jain temple of Chalukya type, dedicated to Pārśvanātha, in the centre of the village known as Sarkarwada.

ILLUSTRATIONS IN THE REPORT.

No. 8 (b) Jain temple, Hallur

No. 28 (a) Jain colossus, Bijawad.

No. 33 (a) Jain image from Naroli

136(I)

Annual Report of the Provincial Museum Committee, Lucknow, for the year ending 31st March, 1890.

Pp 3-4. Excavations of the great Jain temples buried under the Kankālī Ṭīlā at Mathura—Discovery to the east of the large Śvetāmbara temple, of a brick *stūpa*, and to the west, of another large temple belonging to the Digambara sect—Yielding of 80 images of Jain *Tīrthaṅkaras* —Reference to some inscriptions proving the correctness of the Jain tradition with respect to the early existence of six divisions of monks, not traced before—These inscriptions settle the antiquity of the doctrine allowing women to become ascetics, as recorded in the Śvetāmbara scriptures.

136 (II)

Report, do, for the year ending 31st March, 1891.

P 4 The Jains of the Indo-Scythic period at Mathura used for their sculptures materials from an older temple—There was a Jain temple in Mathura before B C 150

In Samvat 78 was set up a statue of *Tīrthankara* Aranātha

Reference to a donative inscription, dated Samvat 1080, proving that some ancient temples were used by the Jains during the greater part of the eleventh century

136 (III)

Report, do, for the year ending 31st March, 1892.

P 3 An erect Digambara statue of Jina Aranātha, found in one of the old disused stone quarries on the left of the road running beneath the Naubat-khānā, the first recorded instance of a Jain statue ever having been found at Fatehpur-Sikri and it is open to conjecture how an image belonging to this sect came there

136 (IV)

Report, do, for the year ending 31st March, 1895

P. 3. A beautiful sculptured image of Mahāvīranātha, the 24th *Tīrthankara* of the Jains, dated Samvat 1238 or A.D. 1180.

136 (V)

Report, do, for the year ending 31st March, 1914.

P 2. Three Jain figures–one representing Neminātha and the other Pārśvanātha, the third is of a standing nude Jina without a symbol.

136 (VI)

Report, do, for the year ending 31st March, 1915

P 3 Two statues in alabaster or black marble representing Suvidhinātha and Neminātha, the 9th and 22nd *Tirthankaras* of the Jains–Both standing nude and flanked by a *chowrie*-bearer–Their respective symbols of a crab and a conch-shell on the pedestals which bear short votive inscriptions in Sanskrit language and Devanāgari characters according to which the images were consecrated in V S 1208 (A.D 1151) *on Thursday, the 5th day of the bright half of* Āsādha

136 (VII)

Report, do, for the year ending 31st March, 1922 Allahabad, 1922

P. 3 Reference to a brass statuette representing a Yakshi (?) of the Jain pantheon with a child on her left arm and seated in an easy posture over a standing lion

Reference to a brass statuette of Pārśvanātha seated in meditation under the canopy of a seven-headed cobra The date of its consecration is Samvat 1471 Śrāvana

137 (I)

Report of the Archæological Survey to the Government of Madras, Bangalore, 21*st May*, 1891, No 210

Pp. 1, 3 At village Jayankondacholapuram in the Udaiyār palaiyām taluk of the Trichinopoly district, sketches of Jain images made as available at the village and notes taken of the traditional history–Two Jain images known as Ammanasvāmi (or, "naked God") –Vellālas once Jains, persecuted by Brāhmanas–Their escape from the hands of the latter in disguise as cowherds.

137 (II)

Report, do, dated Bangalore, 24th June, 1897, No. 103.

P. 1. Kistna district, *Guḍivāḍa* : Sketches made of the fine Jain image in the temple—A monolithic pillar with four Jain figures grouped around, and a triple umbrella over each.

P. 2. Coimbatore district, Erode *tāluq*, Vijayamangalam : A Jain temple in the village.

P. 3. A curious Jain column discovered at Bezwada.

P. 4. DRAWINGS.

No. 1285] Ceiling panels in a Jain temple, Vijayamangalam, Erode *tāluq*, Coimbatore district

Pp. 5-6. Répalle *tāluq*, Buddhani and Peravali : Jain *dibba* in the villages.

137 (III)

Report, do, dated Bangalore, 10th May, 1892, No. 210.

P 4 DRAWINGS

No 1328 Plan and two Jain images, Adipattalagar temple, Magaral, Chingleput district.

137 (IV)

Report, do, dated Bangalore, 30th June, 1896, Nos. 757, 758.

P 4. DRAWINGS·

No. 1383 Jain figure in the second *prākāra*, Kamakṣiamman temple, Conjeeveram

No. 1394 Jain figure on the road to Great Conjeeveram, Ekambreśvara-svāmi temple, Conjeeveram

137 (V)

Report, do, dated Bangalore, 23rd June, 1898, No. 140.

P. 2. Tinnevelley district, Kallugumalai, with rock-cuttings on the hill.

137 (VI)

Report do, dated Bangalore, 1st July, 1899, No. 171.

Extensive Jain sculptures.

P. 4. DRAWINGS:

Nos. 1406 1410. Jain images on the hill at Kallugumalai, Tinnevelley district.

137 (VII)

Report, do, Bangalore, 29th June, 1900, No. 271.

P. 6. DRAWINGS·

Nos. 364-371. As under Drawings in No 137 (VI)

137 (VII) a

Report, do, Bangalore, 29th June, 1901, No. 258.

P. 9. PHOTOGRAPHS

No. 374. Rock-cut Jain image on the top of the hill at Kallugumalai, Tinnevelley district.

137(VII) b

Report, do, Bangalore, 28th June, 1902, No. 215.

P. 3 Jain temple at Anjanageri is a noteworthy specimen–Contains a long inscription and some carved Jain sculptures.

P. 4. A stone built Jain temple of Śāntināthasvāmi with a front maṇḍapam of four pillars–Description of the temple and its architecture–The principal image with attending Yakṣi and Yakṣiṇi–An inscription dated A.D. 1544.

P. 15. NOTES ON SURVEY

1. Field no 306–A temple of Jain style completely destroyed.

2 Field no 413.–A temple in Jain style with thick massive pillars and gopuram

P. 38. Basadi or Basti–A Jain temple

137 (VIII)

Annual Report of the Archæological Survey of Madras and Coorg, 1902-03. Madras, 1903.

P 4. Jain image from Vellur.

137(IX)

Report, do, Madras and Coorg, 1903-04. Madras, 1904.

P. 9. Jain temples, 14th Century:

Gangatti temple, near Kamalapur.

Group of six Jain temples south of Śrī Pampāpathi temple.

Jain temple, Danavulapad, Proddatur, Cuddapah district.

Pp. 26-30. Cuddapah district, Jammalamadugu *tāluk*–Discovery of important Jain statues at Danavulapad on the bank of the Penner river 5 miles below Jammalamadugu.

ILLUSTRATIONS IN THE REPORT

(1) Colossal statue of *Tīrthankara* in the shrine of the buried Jain temple, (2) Danavulapad–Ground plan of the buried Jain temple, Danavulapad.

P 36. Jain temple with some fine old brass images at Pennukonda, Anantapur dist

Pp 38-40. Cuddapah district, Proddatur *tāluk*. Antiquities of Chilamkur–The two temples at the place seem to be survivals of the Jain period.

P. 52 South Arcot district, Tindivanam *tāluk* Twenty-four Jain figures carved on a hill called "Tirunathar Kunru", near Ginjee.

P. 57. Trichinopoly district, Trichinolopoly *tāluk* Temple at Tiruppallathurai–Two Jain statues buried waist deep, near Pattavaithalai.

P 58 Trichinopoly district, Perambalur *tāluk*. The square tank at Valikandapuram has a Jain or Buddhist appearance.

P. 82. Two underground large Jain images near Pattavaithalai

P. 91-92. MONUMENTS SELECTED FOR CONSERVATION.

Cuddapah district, Siddhavattum *tāluk*. The old temple of Siddheśvaraśvāmi at Jothi

P. 94. PHOTO.

No. 602. A Jain image, Danavulapad

137 (X)

Report, do, Madras and Coorg, 1904-05. Madras, 1905.

CONSERVATION,

P. 3-4. North Arcot district. The Jain cave temple—Malabar district. The Jain temple at Palghat.

P. 15. Ganagitti Jain temple.

P. 17. Jain temples at Hampi.

Pp. 20-21. Notice of the existence of a Jain temple near Palghat.

Pp. 37-38. Cuddapah district Extent of remains of an old Jain temple discovered at Danavulapad

P. 47. MONUMENTS SELECTED FOR CONSERVATION :

No. 2.—The Jain temple at Danavulapad, Cuddapah district.

No. 33 —The Jain temple at Guruvayankeri, South Canara district.

P. 48 ADDITIONAL LIST OF CONSERVATIONS :

No. 52.—The Jain images at Arappakkam, Chingleput district.

No. 67 —The Jain figures in the rock at Ginjee, South Arcot district.

No. 68.—The Jain temple at Chittamur, South Arcot district.

Pp. 51-55. PHOTOS :

No. 686.—South-East view of Ganagitti Jain temple, Hampi, Bellary district.

No. 687.—North-west view of Ganagitti Jain temple, Hampi, Bellary District.

No. 688.—South-east view of *dipastambham*, Hampi, Bellary District.

Nos. 690-92.—East, South-west and North-west views of Jain temple at Hemakutam, Bellary district.

Nos 734-5.—South east view of Buried Jain temple, Danavulapad, Cuddapah Dist.

No. 736.—Inscriptions at Buried Jain temple, Cuddapah district.

No. 737 —Ornamented sculptures Pani Vattam, Buried Jain temple, Cuddapah dist

No. 738.—Hanuman, Buried Jain temple, Cuddapah district.

No. 739.—Sculptures in front of main shrine, Buried Jain temple, Cuddapah district.

Nos. 741-2.—Views of two sculptured stones in front of Buried Jain temple, Cuddapah district.

No. 743.—Portion of a figure, Buried Jain temple, Cuddapah district.

No. 744.—Sitting posture of a lion, do.

No. 745.—Portion of a Jain *Tirthankara*, Buried Jain temple Cuddapah dist.

No. 746.—Sculptured base, Buried Jain temple, Cuddapah district.

Nos. 747 750.—Inscriptions at the Buried Jain temple, Cuddapah dist.

Nos 751-752.—Sculptured pedestal at the Buried Jain temple, Cuddapah District.

No. 811.—Ancient tombs of Jain priests in the burial ground at Mudbidri, Mangalore, South Canara District.

Nos. 812-814—South-east view of Hosabasti, Chandranātha Deva Jain temple, do.

137 (XI)

Annual Progress Report of the Archæological Survey, Southern Circle, 1905-06 Madras, 1906

P. 3 Excavation of the buried Jain shrines at Danavulapad.

CONSERVATION

P 9. The Jain temple at Vijayamangalam, Erode *tāluk*, Coimbatore district

P. 10. The Jain sculptures and inscriptions at Vallimalai, Chittoor *tāluk*, North Arcot district—The Jain *basti*, sculptures in the Raja's palace and tombs of the Jain priests, Mudbidri, Mangalore *tāluk*, South Canara district—A Jain statue known as Gumteśvara Dev, and the Jain *basti* known as Chaturmukha, Karakal, Udipi *tāluk*, South Canara discrict

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Report, do, 1906-07 Madras, 1907.

CONSERVATION

Pp. 19-20. Jain temple, Sultan's Battery, Wynud *tāluk*, Malabar district—The old Jain *basti*, sculptures in the Raja's palace, tombs of Jain priests, and the great *stambha* Halcangadi, Mudbidri, Mangalore *tāluk*, South Canara district—A Jain temple at Karakal, Udipi *tāluk*, South Canara district.

137 (XIII)

Report, do, 1907-08. Madras, 1908.

Pp. 10-17. *Ganagitti* Jain temples–Jain temples on the rock above the Hampi village–The Jain temples at Danavulapad–The Jain temple at Vijayamangalam–The Jain temples at Sultan's Battery.

P. 28. CONDITION OF MONUMENTS·

No. 151 Group of Jain figures at Kalugumalai, Sankaranayinar Koyel, Tinnevelley district.

137 (XIV)

Report, do, 1908-09. Madras, 1909.

Pp 10-11 Jain residence at Râmatîrtham near Vizianagram–Existence of Jain remains on the hills Budhikonda and Durgakonda–Jain images on the hill Gurubaktakonda

P. 15. Bellary district Vijayanagar–Groups of six Jain temples on rock south of Sri Pampapati temple

Ganigitti Jain temple near Kamalapur

P. 17. Cuddapah dist Danavulapad–Jain temple

Coimbatore dist Erode *tâluk*. Vijayamangalam–Jain temple.

P. 18 South Canara district

Mangalore *tâluk*. Mudakodu, the Jain *basti*

Tombs of Jain priests

Venur, a Jain figure.

Udipi *tâluk*, Karkal, a Jain statue known as Gumteśvaradeo.

A Jain temple known as Chaturmukha *basti*

Uppinangadi *tâluk*, Guruvayankerri, the Jain temple and stambha.

Malabar district. Wynaad *tâluk*, Sultan's Batttery, Jain temple.

P. 20. Trichinopoly district Jayankondacholapuram, the Jain statues.

Pp. 26-33. CONDITIONS OF MONUMENTS:

No. 100.—Jain temple at Vijayamangalam, Erode, Coimbatore distt.

No. 110.—Jain sculpture & inscription in the hill, Vallimalai, Chitor, North Arcot district.

No. 141.—(1) The old Jain *bastis.* (2) Sculptured wooden pillars in the Rājāh's palace, Krișnagiri, Mangalore, South Canara district.

No. 143.—A Jain figure at Venur, Mangalore, South Canara dist.

No. 144.—Jain statue Gumteśvaradev at Karkal, Udipi, South Canara district

No. 147—Jain temple and *stambha* at Guruvayankerri, Uppanangudi, South Canara district.

No 194—Jain temple at Tirupaddikunram, Conjeeveram, Chingleput district.

No 281.—Jain cave at Yanamalai, Madras, Madura district

No 308.—Jain statues at Gangaikondacholapuram, Udaiyarpalaiyan, Trichinopoly district

No 313.—Jain ruins at Mahadanapuram, Kulittalai, Trichinopoli district.

No. 336—Group of Jain figures at Kalugumalai, Ottapidaram, Tinnevelley district.

P 39 PHOTOS:

No. 1927.—View of the ruined brick shrine of the top of the Bodikonda, Rāmatīrtham, Vizagapatam.

No. 1930.—View of the natural cave and two Jain statues lying side by side, Rāmatīrtham, Vizagapatam

P. 42

No. 2009—View of sculptured panel of seated image from a *Kalungula,* Pathalapati Trichinopoly.

137 (XV)

Report, do, 1909-10. Madras, 1910.

P 5 Jain temples above the Hampi village, Bellary district.

P. 6. Jain temple on a hill on the north of the Cheppagiri village, Bellary district.

P. 19. Trichinopoly district. Virapatti Jain image in a field at Annavasal on the left side of the road from Trichinopoly to Pudukkottai–Vellanur Jain image in a field on the right side of the road.

Madura district. Yanamalai Narasimhasvami temple, Jain sculptures.

P. 21. Vizagapatam district, Râmatîrtham monastery. A Jain image and several carved stones–Supposed occupation of the site by an extensive colony of Jains

P 38. CONSERVATION

No. 10.–Jain temple opposite Sita Saravar Hampi, Vijayanagar, Hospet *tāluk*, Bellary district.

No. 23 –Repairs to Jain temple, Danavulapad, Jammalamandugu *tāluk*, Cuddapah district.

P. 42.–Repairs to Jain statue, Jayankondacholapuram,, Udaiyarpalaiyam, Trichinopoly

CONSERVATION .

Pp 47 48 –Jain temple, 14th century

No 55 –Group of seven Jain temples on rock south of Sri-pampāpathi temple, Vizianagar, Hospet *tāluk*, Bellary district.

No 56. Gangitti Jain temple near Kamalapur, Vizianagar, Hospet *tāluk*, Bellary district

CONDITION OF ANCIENT MONUMENTS

P. 57. No. 8.–Jain temple, Danavulapad, Jammalamadugu *tāluk*, Cuddapah district.

P. 61. No. 3.–Jain temple, Vijayamangalam, Erode *tāluk*, Coimbatore district.

P. 64. No. 1.–Jain temples :–(1) The old Jain *bastis*, (2) Sculptured wooden pillars in Rajah's palace, (3) Tombs of Jain priests, Mudbidri, Mangalore *tāluk*, South Canara district.

P. 66. No. 38 –A Jain figure, Venor, Bangalore *tāluk*, South Canara district.

No. 39.—State of Gumteśvaradev, Karkala, Udipi *tāluk*, South Canara district.

No. 40.—Chaturmukha *basti*, Karkal, Udipi *tāluk*, South Canara district.

No 42 —Jain temple and stambha, Guruvayankeri, Uppinangadi *tāluk*, South Canara district

No. 45.—Jain temple, Sultan's Battery, Wynud *tāluk*, Malabar district.

P 67. No. 9.—Jain sculptures and inscriptions, Vallimalai, Chittoore, North Arcot district.

P. 74. No 59 —Jain temple, Tirupaddikunram, Conjeveram *tāluk*, Chingleput district

P. 88. No 89 —Jain statues, Jayankondacholapuram, Udaiyarpalaiyam, Trichinopoly district

P 89 —Jain ruins, Mahadhanapuram, Kutillalai *tāluk*, Trichinopoly district

P. 93 No 1 —Jain cave etc, Yanamalai, Madura

P 98 No 15 —Rock cut temple on the hill group of jain figures, Kalugu-Chelamuthu temple, Kalugumalai, Ottapidaram, Tinnevelley district.

Pp 101-111 PHOTOS

No.	Description	Village.	District.	Age
2054	Seated Jain image, Gurubhaktakonda	Ramtirtham	Vizagapatam	Jain
2056	Three sculptured panels, Bodhikonda.	Do	Do	Hindu & Jain
2058	Standing Jain image, Durgakonda	Do	Do	Jain
2083	Standing Jain image, Gurubhaktakonda.	Do	Do	Do.
2084	Seated Jain image, Gurubhaktakonda	Do	Do	Do.
2085-6	Seated Jain images, Bodhikonda	Do	Do	Do
2088	Standing Jain image from Durgakonda.	Do	Do.	Do.
2089	Seated Jain image from Durgakonda	Do	Do	Do
2090	Standing Jain image from Durgakonda.	Do.	Do.	Do.

2109 Varthamânasvâmi temple (south-east view)	Tirupati-kunram	Chingle-put.	Do.
2110 Do. (south view)	Do.	Do.	Do.
2111-2 Thriloganâthasvâmi temple (north-east and east view)	Do.	Do.	Do.
2131 Jain image in a garden	Annavasal.	Padukkotai State.	Do.
2132 Jain image in a field	Vellanore	Trichinopoly	Do.
2153-4 Jain temple (north east and east view)	Ratnagiri	Aanantapur	Do.
2155 Jain figure	Do	Do	Do.
2161 Image of Pārśvanâthasvâmi	Do	Do	Do.
2162 Image of Padmavati Amman	Do	Do	Do
2198 Jain image	Lepakshi	Anantapur.	Ancient Hindu.
2244 Jain temple	Cheppagiri	Bellary.	Dravidian

137 (XVI)

Report, do, 1910-11 Madras, 1911.

P 2 Sultan's Battery, Wynaad—Once occupied by the Jains

P. 3. Kaveripatnam—Once a seat of the Jains

P. 14. The Durga Konda—Remains at the place originally Buddhist, subsequently occupied by the Jains—Existence of several Jain slab images

P. 29. Jain temple, Vijayamangalam—Has special carvings and shows semblance in every respect to Hindu shrines

Pp 30-31 Jain images from the Jain temple at Sultan's Battery brought down to Calicut—Traditionally the images were smashed by Tippu Sultan, and after his departure the priests collected the fragments and buried them.

P 32. The Jain temple of Chandranâtha svâmi ,Palghat, built by, Doddapayappa Bhattar, has figures of Jain *Tirthankaras*—A finely carved Jain seated image near the temple.

P. 41. Fort Gingee—Rock-sculptures of twenty-four Jain *Tīrthankaras*.

P. 44. Brahmapuriśvara temple, Shiyali—Sambandhar and decline of Jainism.

CONSERVATION

P. 80. No. 114.—Jain temple, Chippagiri, Alur *tāluk*, Bellary dist.

No 118—Jain temple, Vijayamangalam, Erode *tāluk*, Coimbatore district.

P 82. No. 127—Ancient Jain temple, Palghat, Palghat *tāluk*, Malabar district

P 84. No 154—Jain sculptures and inscriptions, Vallimalai, Chittoor district

No 158—Jain rock-cut caves, etc., Tirumalai, Polur *tāluk*, North Arcot district.

P 86. No 185—Old Jain *basti*, etc, Mudbidri, Mangalore *tāluk*, South Canara district

No 186.—Jain statue and three *bastis*, Venur, Mangalore *tāluk*, South Canara district.

No 187—Gumteśvara Devi, Karkal, Udipi *tāluk*, South Canara district

No 188—Chandramukha *basti*, Karkal, Udipi *tāluk*, South Canara district.

No. 190—Jain temple, Gurusayankeri, Uppinangadi *tāluk*, South Canara district

P 94 No 239.—Jain images, Arapakam, Chingleput *tāluk*, Chingleput district.

P 96. No 264.—Jain temple, Tripaiatikunram, Conjeeveram *tāluk*, Chingleput district

P 102 No 299—Jain image in Annavasal, Virupatty, Trichinopoly *tāluk*, Trichinopoly district

No 300.—Jain image, Vellanoor, Trichinopoly *tāluk*, Trichinopoly district

No 306—Jain statues, Jayankondasholapuram, Udaiyārpālayam *tāluk*, Trichinopoly district.

P 106 No 329—Jain cave inscriptions, Yanamalai, Madura *tāluk*, Madura district.

P. 108. No. 349.–Jain sculpture, Kuppulanatham, Tirumangalam *tāluk,* Madura district.

P. 118. No 416.–Jain temple, south of Pampapathi temple, Hampi, Hospet *tāluk,* Bellary district.

PHOTOS.

No.		Description.	Village	District	Age.
P. 120	2275	Jain images	Sultan's Battery	Malabar	Jain
	22767	Jain figures	Do	Do	Do.
	2279	Jain temple	Palghat	Do	Do.
	2280	Images & Naga stones in the Jain temple	Do	Do	Do
P 123	2340	23 *Tirthankaras* at Tirunathankannu	Gingee	South Arcot	Do

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Report, do, 1911-12 Madras, 1912

P 6 Periapatnam–Discovery of Jain sculptures buried in certain parts of the place

Bezwada Museum–Jain sculptures in the compound of the building

P. 31. CONSERVATION

Jain statues Jayangondasholapuram, Udayaipalayam *tāluk.*

P 49 PHOTO

No 2820.–Rock-cut Jain sculptures in the Fort, Rayadrug, Bellary district.

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Report, do, 1912-13 Madras, 1913

P. 7 PHOTOGRAPHIC NEGATIVES

No.	Jain Art and Architecture
C-1	A group of Jain temples, Hampi, Bellary dist.
C-2	A Jain image (sitting posture), Villivakkam, Chingleput dist.
C-3	A Jain image Do Bezwada Museum, Kistna dist.
C-4	Rock-cut Jain sculptures in the fort, Rayadrug, Bellary dist.
C-5	Stone pillars with sculptures on all four sides, Bezwada, Kistna dist

C-6 Fragments of Jain images discovered near the Sultan's Battery, Wynaad, Malabar dist.

C-7 Foot & armless Jain figure discovered near the Sultan's Battery, Wynaad, Malabar dist

C-8 Another view of Jain figure discovered near the Sultan's Battery, Wynaad, Malabar dist

C-9 South-east view of the Jain temple, Palghat, Malabar dist.

C-10 Images & Naga stones in the Jain temple, Palghat, Malabar dist.

C 11 The 24 *Tīrthankaras* near the Fort, Gingee, South Arcot dist.

CONSERVATION

P. 29. No 38.–Jain temples south of Pampapathi temple, Hampi, Hospet *tāluk*, Bellary district.

P 42 Bellary district, Rayadrug taluk

Rayadrug–Jain antiquities, known locally as "Rosa Siddha's hermitage".

P 46 Bellary district, Hospet *tāluk*. Ganagitti temple, a Jain structure

P. 52. ANCIENT MONUMENTS

1 Group of small Jain temples, south of Pampapati temple,

25 Jain temple on hill side

P 58 Anantapur district, Kalyandrug *tāluk*.

Kambaduru–Two deserted Jain temples and a variety of objects having Jain influence.

137 (XIX)

Report, do, 1913-14 Madras, 1914

New monuments included in the standard list of ancient monuments.

P. 4-6.

Group of small Jain temples, South of Pampāpati temple at Hampi, Hospet, Bellary dist.

Jain temple on hill side at Hampi, Hospet, Bellary dist

Twenty-four Jain figures, etc., at Sirukadambur, Gingee, South Arcot dist.

Jain statues, etc., at Mettuppatti, Nilakottai, Madura dist.

Jain statues, etc, at Kolikkudi, Madura, Madura dist.

Jain statues, etc., at Kilvalavu, Melur, Madura dist.

Jain sculptures, etc, at Uttamapalayam, Periakulam, Madura dist.

MONUMENTS DELETED FROM THE LIST OF ANCIENT MONUMENTS.

P. 8 Jain temple, Chippagiri, Alur, Bellary

P. 11-13. PHOTO NEGATIVES.

C. 34. Different views of Chandranātha, Nemiśvara, Chaturmukha Sānteśvara, Gummateśvara & Jain temples, etc, at Mudabidri, Karkal, Venur, Guruvayankeri, South Canara dist

1 28 Landscape view from near Gummateśvara Jain temple, Venur, South Canara

CONSERVATION

Pp. 28, 33 No. 80—Jain temple, Vijaimangalam, Erode *tāluk*, Coimbatore dist

P 39-41 South Canara district

Mudabidri · Great Chandranātha temple, old Jain tombs, and the Choutar's palace

Karkal Colossal Jain statue known locally as Gumṭa Rāj, Chaturmukha temple and the Great *stambha* at *Hateangadi*.

Venur · Statue of Gommateśvara or Gumta Rāya, and Santesvara temple

Guruvayankeri Two Jain temples dedicated to Santiśvara and and Chandranātha and a Jain *mānastambha*

Mangalore Mangala Devi temple, built in a style peculiar to both Jain and Hindu temples on the West coast

137 (XX)

Report, do, 1914-15. Madras, 1915

P 2. TREASURE TROVE

No. 8 A stone Jain image, etc, Molagavalli, Alur *tāluk*, Bellary district.

P. 6. Jain antiquities discovered in the Ramnad and Madura districts.

P. 8. PHOTO NEGATIVE

No. C. 97.–Stone image of a Jain saint, Hulibidu, Bellary district

ARCHÆOLOGICAL WORKS PROPOSED TO BE UNDERTAKEN :

Pp. 14-15.

No 43.–Jain temple, Vijayamangalam, Coimbatore district.

No 66.–Jain temple, Tirumalai, North Arcot district

Pp. 22-24. CONSERVATION :

No 57.–Jain temple on Hemakutam rock, Tambrahalli, Hospet *tāluk*, Bellary district.

No 65.–Jain temple, Sultan's Battery, Wynaad *tāluk*, Malabar district.

No 68.–Tombs of the Jain priests, Mudabidri, Karkal *tāluk*, South Canara district

No 69.–Gumtarāya statue, Karkal *tāluk*, South Canara district.

No 71.–Jain temple, Vijayamangalam, Erode *tāluk*, Coimbatore district.

P 37.–Worship of snakes among the Jains of Southern India–Group of Naga-kals found in Jain temples in South Canara–Custom of offering snake stones among the Jains in South Canara

No. 80 Jain temple, Vijiamangalam, Erode *tāluk*, Coimbatore district.

No. 146 Jain temple, Tirumalai, Polur *tāluk*, North Arcot dist.

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Report, do, 1916-17. Madras, 1917.

P 6. PHOTO NEGATIVES

No C. 98.–Jain temple on a rock near the river, Hampi, Bellary dist

No C 99.–Ganagitti Jain temple, Hampi, Bellary district.

No C. 100–Jain figures in the village, Vengunram, North Arcot dist.

No. C. 101.– Do. Do.

No C. 102.– Do. Do.

No C 103.–Boulder with Jain figures, Tirrakkol, Do.

P. 31. Barabar shrines hewn during Asoka's reign either by the Jains or Buddhists,

P. 37-38. Antiquities in Coorg Jain temples discovered at Mulur—Three stone built Jain temples at Mulur in Nanjarajpatna.

ARCHÆOLOGICAL WORKS PROPOSED TO BE UNDERTAKEN

Pp. 9-10

No 32.—Ganigitti Jain temple, Hampi, Bellary district

No. 33.—Jain temple south of Pampapathi temple, Hampi, Bellary dist

No. 36—Jain temples, Danavulapad, Cuddapah district

No 40.—Jain temple, Sultan's Battery, Malabar dist.

No 78.—Jain rock-cut caves, etc., Tirumalai, North Arcot district.

Pp. 14, 17. CONSERVATION

No 58.—Jain temple No 3 on Hemakutam rock, Hampi Hospet *tāluq*, Bellary district.

No. 69.—Jain temple, Sultan's Battery, Wynaad *tāluq*, Malabar dist

137 (XXII)

Report, do, 1917-18 Madras, 1918

P. 6. PHOTO NEGATIVES

Jain art and architecture

P 5 Photographs of interesting Jain antiquities at Suai.

No C 104—Jain figure, Tenkarai, Tinnevelly district

No C 105.—Jain stone image, Danavulupad, Cuddapah district

P 10—ARCHÆOLOGICAL WORKS PROPOSED TO BE UNDERTAKEN

Vide No. 137 (xxi) above, under WORKS PROPOSED No. 36 and CONSERVATION No 69

No. 33. Remains of buried Jain temple, Danavulpad, Cuddapah dist.

No. 43. Jain temple, Sultan's Battery, Malabar dist

Pp 14-16, 18 CONSERVATION

Vide No 137 (XXI) above, under WORKS PROPOSED and CONSERVATION.

No. 32 —Ganagitti Jain temple, Hampi, Hospet *tāluq*, Bellary dist.

No. 33 —Jain temple on Hemakutam rock, Do. Do.

No. 48 —Buried Jain temple, Danavulapad, Jammalamadugu, Cuddapah.

No. 53 —Jain temple, Sultan's Battery, Wynaad *tāluq*, Malabar dist.
No. 104—Jain rock-cut caves, etc., Tirumalai, Polur *tāluk*, North Arcot district.

P 23 Jains executed by Śāntalinga (15th century)

137 (XXIII)

Report, do, 1918-19. Madras, 1919.

P. 7 PHOTO-NEGATIVES

Jain art and architecture.

No. C. 106—Jain figure at the second entrance of the Śiva temple, Tiruvalanjuli, Tanjore district
No. C. 107—Rock carvings of twelve Jain saints, Sirukadambur, South Arcot district

P 10-11 ARCHÆOLOGICAL WORKS PROPOSED TO BE UNDERTAKEN

Vide 137 (xxi), under WORKS PROPOSED and CONSERVATION Nos 38 & 69

No 53 —Jain temples at Hemakutam hill, Hampi, Bellary district.
No 57 —Jain temple, Mettupudur, Coimbatore district
No. 62 —Jain temple, Sultan's Battery, Malabar district
No 100—Jain images, Tirakkol,' North Arcot district

Pp 15, 18 CONSERVATION

Vide 137 (xxi) under WORKS PROPOSED Nos 36, 40 & 78

No 49—Jain temple, Danavulapad, Jammalamadugu *tāluq*, Cuddaph district

No 57—Jain temple, Sultan's Battery, Wynaad *tāluq*, Malabar dist.

No 102—Jain temple, Tirumalai, Polur *tāluq*, North Arcot district.

P 20 Pallavas, either foreigners, or became Jains or Buddhists

P 21 Indian builders or sculptors of the 7th century or thereabouts engaged exclusively in erecting Jain and Buddhist monuments.

P. 23 The Pallava king Mahendravarman I, first a Jain, afterwards Śaiva under the influence of Appar or Tirunāvukkaraiyar

P. 24 Jainism and Buddhism flourished side by side in the 7th century A.D.—Some of the Pallava kings either Jains or Buddhists.

P. 25. Destruction of the Jain monastery at Pâtaliputtiram, a seat of Jain learning in South Arcot district, by Mahendravarman I—Erection of a Śiva temple on the spot—As a Jain he is also said to have persecuted the Śaivas and the Saint Appar in particular—Hiuen Tsiang's statement showing that the Buddhists, Nirgranthas (Digambara Jains), etc, escaped persecution.

137 (XXIV)

Report, do, 1919-20 Madras, 1920

P. 4. New monument Jain temple with inscriptions, etc., Hampi ruins, Hospet *tâluq*.

P. 7. PHOTO-NEGATIVES

Jain art and architecture

No. C-108—Main entrance of the Jain temple, Mettupudur, Coimbatore district.

No. C-109—General view of the Jain temple, Mettupudur, Coimbatore dist

No C-110—Broken Jain image in the compound of the Bhimeśvara temple, Draksarama, Godâvari district

P 11. ARCHÆOLOGICAL WORKS TO BE UNDERTAKEN.

No. 35—Ganagitti Jain temple, Hampi, Bellary district

No 52—Jain temple on hill side close to Visnu temple, Hampi, Bellary district.

Pp. 16, 18, 19, 20, 22 CONSERVATION

Vide 137 (xxi) under Conservation, Nos 38, 69

No. 31—Jain temple near the elephant stables at Hampi, Hospet, Bellary dist.

No. 44—Group of Jain temples on Hemakutam hill at Hampi, Hospet, Bellary dist

No. 63—Jain temple at Danavulapad, Jammalamadugu, Cuddapah dist.

No. 73—Jain temple at Sultan's Battery, Wynaad, Malabar district.

No. 82—Jain temple at Mettupudur, Erode, Coimbatore dist

No 122—Jain images in the Jain temple at Tirrakol, Wandiwash, North Arcot dist

P. 33. Hampi ruins. A ruined Jain temple containing inscriptions in a field at the back of the elephant stables.

137 (XXV)

Report, do, 1920-21. Madras, 1921.

P. 5. PHOTO NEGATIVES.

Jain art and architecture.

No. C 111–Kathale (Jain) temple, Barkur, South Kanara district.

No. C 112–Chandraprabha *Tirthankara*, Tiruparatikunram, Chingleput district

No C 113–Trilokanatha Jain temple, Tiruparatikunram, Chingleput district

No C 114–Jain image of Trilokanātha temple, Tiruparatikunram, Chingleput district

Pp. 9-11 CONSERVATION WORKS PROPOSED.

No 73–Jain temple at Sultan's Battery, Wynaad, Malabar district

No 87–Seventeen Jain tombs, Mudabidri, S. Kanara district

No. 88–Jain statue of Gummateśvara, Karkal, S Kanara district.

No 114–Jain image in Annavasal, Virappati, Trichinopoly district

No 132–Jain temple, Tirumalai, North Arcot district.

No 149–Three Jain temples, Mallur, Coorg district

Pp 14-19 CONSERVATION WORKS DONE

No 28–Jain temples on the Hemakutam hill at Hampi, Hospet, Bellary district

No 40–Ganigitti Jain temple at Hampi, Hospet, Bellary district

No. 44–Jain temple on hill side, close to Viṣṇu temple at Hampi, Hospet, Bellary district.

No 66–Jain temple at Mettupudur, Erode, Coimbatore district

No. 71–Jain temple at Sultan's Battery, Wynaad, Malabar district

No. 80–Great Chandranātha temple at Mudabidri, Uppinangadi, S Kanara district

No. 81–Two Jain temples, Śānteśvara & Chandranātha at Guruvayankeri, Uppinangadi, S Kanara district

Pp 25-26 Bārkūr Ruined Jain monuments in the village–Members of the Humcha family were Jains–Conversion from Jainism to Brahmanism of the Hoysala King Visnuvardhana–Jains extirpated throughout the province of Bārkūr in about 1608–No Jains living

there now—Three small groups of Jain monuments, the best of these known as the Kathale Basti.

138 (I)

Progress Report of the Archæological Survey, North-Western Provinces and Oudh circle 1892-3. Roorkee, 1893.

Pp 11-12. Marwar State

At Pālī, the city of Marwar, a vast Jain temple known as Naulakha—The temple was built by Alhana Deva in Samvat 1218 It has cloisters containing small images of the *Tirthankaras*

Nadola Handsome Jain temple dedicated to Mahāvīranātha —At Jhālōr close to Sūrajpole, South of Jodhpur, are the remains of a temple of Pārśvanātha with an inscription of Chandragupta, dated Samvat 80

Pp. 12-14. Sirohi State

Mount Abu Ancient Jain temples—Within the Achalgarh fort are two Jain temples, one dedicated to Vrisabhanātha and the other to Pārśvanātha

Dailwārā Jain temples at or near Dailwārā—Temples erected in honour of Vrisabhanātha and Neminātha—The former built by Vimala Sāh, a Jain merchant of Anahilvād, in Sam 1088 (A D 1032), the latter built by the two brothers Vastupāla and Tejahpāla in Samvat 1287 (A.D. 1231)

Ajārī Ruins of beautifully carved Mahāvīranātha temple, with an inscription of Sam 1185

Pp. 14-21 Mewār State

Udaypur The temple built by Rānā Jagat Singh II in A.D. 1734 preserves all the main characteristics of the ancient Jain temples of Mewār

Ahar A beautiful Jain temple erected under the auspices of Mīrā Bāi—Another Jain temple containing interesting series of shrines —A fine Digambara statue bearing date Samvat 1037 (A.D. 974).

Temple villages of Nagda and Eklingaji Two temples at Nagda called Sās-bahu rank first as specimens of Jain architecture

Kotragarh. Group of handsome Jain temples.

Hill fort of Kamalmere, or Komalgarh. Two ancient Jain temples.

Sādrī Pass: The Rāmpura Jain temples—Temple of Pārśvanātha erected in A.D. 1440, in the reign of Rāṇā Kumbhakarṇa—Smaller temple containing a colossal statue of Pārśvanātha, the image of Pārśvanātha in each of its 86 *śikharas*—Underneath this larger temple are vaults having ancient statues of Pārśvanātha and collection of old Jain mss.

Rakhabdéo. Famous for beautifully sculptured Riṣabhanātha temples, built in A.D 1375—Sculptures of Hindu gods worshipping the *Tīrthankaras* in the sanctum of the chief temple.

Chitorgarh. A richly carved Jain temple built during the reign of Rānā Kumbhakarna—Elaborately carved Jain temples of the 12th century A.D called *satāis deoriān*, or "27 shrines"—Cave above the *gaumukha* tank apparently used as a Jain hermitage, it contains several Jain Prakrit inscriptions of the 14th century A.D.

Bijolia A group of a few handsome Jain temples—The largest one, dedicated to Pārsvanātha, contains an inscription of Sam 1232, recording a list of the spiritual heads in the line of Kundakunda Āchārya in the *Balātkāragana*, the *Sarasvatī gachchha*, and the Mūlasangha of the Digambaras—An inscription recording erection of the temple of Pārśvanātha in Sam. 1226, during the reign of Someśvara—Another inscription giving a list of the spiritual heads of the *Kharatara gachchha*

Pp. 21-28 Dhār State.

Dhār or Dhārā Musalman buildings erected out of the wrecks of some Jain temples of the 12th cent. A.D.—Colonnade of very fine Jain pillars in the quadrangle of Kamal-ud-din's Dargah built in A.H. 861—Jain columns in the Jami or Lat Masjid erected in A H. 807—The Dargah of Abdul Shah Chaugal, built in A.H. 859, the transformation of a Jain temple of the 12th cent.

Hill fort of Mandu. Spoils of ancient Jain temple used in a colonnade to the west of Jami *masjid—Masjid* constructed by Hosang Shah Ghori, in A.H. 808, out of the materials of an ancient Jain temple— Juma *masjid*, built by Hoshang Shah in A.H. 835 from the wrecks of a magnificent Jain temple.

138 (II)

Report, do, 1893-4. Roorkee, 1894.

P. 29. List of ancient buildings, Lalitpur dist. Jain temples at Deogarh, Madanpur, Dudali

138 (III)

Report, do, 1895-6. Roorkee, 1896

Pp. 1-2. EXCAVATIONS at Mathura, Kankali Tila.

Ornamental slabs belonging to very ancient Jain stupa—15 inscribed bases of *Tirthankaras*—Documents containing a number of names of Jain monks—A dated inscription (Sam 299) incised on the base of a statue of Mahāvira

P. 5. DRAWINGS from Mathura

No. 782—Colossal statue of Nemināthа, Sam 1134

No 783—Inscribed statue of Nemināthа, Sam 1036.

No. 784—(a) Ornamental base of the colossal statue of Nemināthа, A.D. 1000-1100

(b) Ornamental base of a statue of a *Tirthankara*

No. 785—Sitting statue of a Jina in red stone

No. 786—Three inscribed four-faced Jinas, dated A D 78-120, A.D. 93, A.D. 1022

No. 787—Sitting statue of a Jina in red sand-stone

No. 788—Two statues of sitting Jinas

No. 789—Sitting statue of Riṣabhanāthatha, dated A.D 100-200.

No. 791—Ornamentation on the base of a Jina, Samvat 78.

No. 796—Sitting statue of Vardhamāna

No. 798—Back view of ancient Jain pillar

138 (IV)

Report, do, 1896-7, Roorkee, 1897.

P 6. Kotah State, Rajputana ·

Bilas, Nizamat Kishenganj Ruined dwelling houses, palaces and temples (Śaiva and Jain) of an ancient city formerly called Suvarṇa-Panaripura.

Atru-Ganeshgunj, Nizamat Kunjer. Ruins of a large beautiful Jain temple, built by Mahārājādhirāja Jayasimha in Sam. 1319.

Pp. 11-12. DRAWINGS.

No. 844–Statue of Nemināthа (12th century A.D.), Srāvasti.
No. 860–Sculptured pilaster of an ancient Jain temple, Mathura.
No. 863–Circular column sculptured with seated Jinas, Asaikhera.
No. 865–Fragment of a Toraṇa from ancient Jain stūpa, Mathura.
No. 866–Square pillar (sculptured) of Mahāvīranātha, Mathura.
No. 868–Statue of Munisuvratanātha, dated Samvat, 1063, Agra.
No 869–Lintel sculptured with *acanthus* leaves from an ancient Jain temple, Mathura.
No. 871–Statue of Riṣabhanātha, dated Samvat 1234, Mainpuri.
No 872–Statue of Ādinātha, Dubkund (Gwalior State).
Nos. 879-80–Pilaster of Jain temple (12th century A.D.) at Atru, Kotah State, Rajputana.

Pp. 13-14 PHOTO NEGATIVES·

No. D 656–Carvings on pilaster of mediæval Jain temple at Atru, Kotah State
No D 683–Jain tower erected in Sam 952, at Chitorgarh, Mewar State.
No. D 688–Eastern view of Jain temple of 12th cent. A.D at Chitorgarh.
No. D 689–Interior view showing construction of dome of mediæval Jain temple at Chitorgarh.
No D 690–Exterior view of ruined Jain temple built in Sam 811 at Chitorgarh.

138 (V)

Report, do, 1897-8.

P. 10. DRAWINGS:

No. 881–Standing image of Pārśvanātha from Sironi Khurd, Jhansi Dist.
No. 882–Images of Triśalā Devi, the mother of Mahāvīranātha, Batesar, Agra dist.
No. 885–Image of Riṣabhanātha, dated Sam. 1234, from Mainpuri.

138 (VI)

Report, do, 1899-1900. Lucknow, 1900.

P 3. APPENDIX H.

Mosque reared with the spoil of Hindu temples after careful detacement or besmearing of the sculptured Jain images

138 (VII)

Report of the Arshæological Survey, United Province & Punjab, 1903-4. Part I.

P. 12 The Jain colonnade situated on the south of Qutab Minar, Delhi—Special repairs

138 (VIII)

Report, do, 1903-04

Pp 14-17. INSCRIPTIONS COPIED.

Nos 74-85 —Eleven Jain images in possession of His Highness the Nawab, Sanskrit-Nāgari, ruler, Lungar Deva, Sam 1550 (A D 1453), locality, Tonk.

Nos. 95-98—Base of a Jain image, Sanskrit-Nāgari; ruler, Madana Varman, locality Mahoba No 95 is dated Samvat 1211, No 96 Samvat 1219, Nos 97-98 are undated

No 99—Rock immediately south-west of Madan sagar with numerous Jain figures, Sanskrit-Nāgari, Sam 1240, locality, Mahoba

No 100—Inscription in the cave in the same rock, details as above.

P. 20 PHOTOS

Nos 393-400—Eleven inscribed Jain images, Tonk (Gwalior State)

P 33 Collection of Jain and other images in the Lucknow Museum.

Mahoba Inscribed fragments of Jains figures

Chipiani Part of a seated Jain figure containing an inscription dated Sam. 1197.

P 34. Fragments of Jain sculptures in the Public Library at Allahabad.

Pp. 61-62. Jain images from Tonk (Rajputana) By Pandit Hiranand Shastri Eleven Jain images excavated at the place in January 1903.—(1) Pārśvanātha, (2) Supārśvanātha, (3) Mahāvīranātha, (4) Nemiṇātha, (5) Ajitanātha, (6) Mallinātha, (7) Sreyāṁsa-

prabhu, (8) Suvidhinātha, (9) Sumatinātha, (10) Padmaprabha and (11) Śāntinātha.

Inscriptions at their bases are practically identical, the date Sam. 1510 (A.D. 1453) is invariably the same—The nude figures belong to Digambara sect, as the term *mūlasamgha* is used in the inscriptions—These were set up by Lapu, his sons Salha and Palha and their wives *Lashamini*, Suhagini and Gauri, of the Khandelavala division of the Digambara community, and the Vakulyavāla *gotra*—The sculptures were carved in the reign of Lungaradeva.

138 (IX)

Report of the Archæological Survey, Northern Circle, 1905-6. Lahore, 1906

INSCRIPTIONS COPIED

No 101—Base of Jain image, Sanskrit Devanāgari, Vikrama Sam. 1529 (A D 1471), Allahabad Public Library

P. 23—Kangra District

Kangra Fort Two small Jain shrines at the back of the shrine of Ambikā Devī—Inscribed image contained in one of these shrines worshipped by Jains

Kangra Bazar Two Jain sculptures in the temple of Indreśvara

138 (X)

Report, do, 1907-8 Lahore, 1908.

P 7 Repairs to Pirthi Rāja's temple, Jain colonnade, Delhi

Pp. 14-21 Inscriptions at Mathura Museum on *Tīrthankara* images in Prakrit and Sanskrit in Brahmi character, Kushāna period

No 26. The year 5, the 1st month of winter, the 12th day

No. 27. The year 5, the 4th month of winter, the 20th day.

No. 48. The year 50, the 3rd month of winter, the 2nd day (?) of reign of Huviṣka.

No. 49. The year 83, the 2nd month of summer, the 16th day of reign of Vāsudeva

No. 50. The year 83, the 2nd month of summer, the 25th day

No. 51. The year 90 (?)

No. 53. —
No. 54. —
No. 56. —
No. 67. The year 57 (A.D. 376 ?), the 3rd month of winter, the 13th day. [Gupta (?) period].

No. 68. The year 97 (A.D. 416) the 1st month of the rainy season, [Gupta period]

No. 71. [Vikraha ?] Samvat 1204
No. 72 —
No. 73. —
No. 71. [Vikrama ?] Samvat 1204.
No. 75. Sam. 1896.

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Report, do, Bengal Circle, 1904 Calcutta, 1904.

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Report, do, Bengal Circle, 1905 Calcutta, 1905.

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(3) Jain temple, Raipur district, Raipur *tahsil*.

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No. 5 *Śrutāvatāra*, a Sanskrit work by Śrīndinandi (?).
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No. 7 *Kārkalada Gommaṭasvāmi charitre*, a Kannada work by Chandrama.

No. 9 *Siddha-Stotra*, a Sanskrit work by Āśādhara Sūri.

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No. 11 *Mangarāja-nighanṭu*, a Kannada work by Mangarāja.

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No. 13 *Loka-Svarūpa*, a Kannada work, author not known

No. 14 *Karmaprakriti*, a Kannada work, Do.

No. 15 *Paramāgamasāra*, a Kannada work by Chandrakīrti.

No. 16 *Gadyachintāmani* a Sanskrit work by Vādībhasimha Sūri.

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No 25 *Karmaprakriti*, a Sanskrit work by Abhayachandra

No. 26 *Kriyāchūlikā*, Do Author not Known

No. 27 *Ganadhara Stotra*, Do Do

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A record of the reign of Narasimha I on a beam in front of the image of Śāntīśvara in the Śāntinātha *basti* at Kambadahalli, Nāgamangala *tāluq*–Another inscription of this reign is on the back of the image of Vardhamāna in the Vardhamāna *basti* at Sankigatta, Magadi *tāluq*.

An epitaph of the reign of Ballāla II on a beam in the Śāntiśvara *basti* at Kambadahalli, Nāgamangala *tāluq*

A record of the time of Narasimha II stating that Sala, one of the ancient kings born in the Hoysala family, struck a fierce tiger by order of a Jina-muni, and hence his line became known as Hoysala-Vamśa.

MISCELLANEOUS INSCRIPTIONS:

An epigraph of about 1200 in the Śāntinātha *bastı* at Kambadahalli, Nāgamangala *tāluq*, recording grant of some privileges to the Jains by the Śaivas. An epitaph, dated in 1311, of a Jain merchant Pāyiseṭṭ, son of Nagi-seṭṭi, on the west outer wall of the inner *Prākāra* around Gommaṭeśvara on the larger hıll at Sravaṇa Beḷgoḷa.

ILLUSTRATIONS IN THE REPORT·

Plate. 1—View of tower of Akkana-*bastı* at Sravaṇa Beḷgoḷa.

„ 12 (2)—View of Panchakuta-*bastı* at Kanbadahalli.

„ 15 (2)—Ādīśvara in Chandragupta-*bastı*.

„ 17—Painting at the Jain *matha* at Sravaṇa Beḷgoḷa.

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P. 8. Narasimharājapura (Yedehallı)· At the west end locally known as Sınganagadde are three *bastis* or Jain temples and a Jain *maṭha* known as Sugappa's *math,* said to be affiliated to the Kolala-*matha* near Lal Bagh,, Bangalore.

P. 10. Balehonnur: A Jina figure on one of the two boulders on the bank of the Bhadra.

Pp. 12-13, 17. Srıngeri (Sringapura)· Several temples at the place, including a Jain *bastı*—A figure of Jina for Buddha in Vidyāsankara temple—The Pārśvanātha *bastı*, an inscrıption in it, dated in 1161, is the oldest lıthic record in the village

P. 21. Chikmagalur· Dıscovery of two Jain epitaphs of the close of the 11th century.

P. 22. Mattavara. The Pārśvanātha-*basti.*

P. 27. Varuna· A mound known as *bastı-littu* to the west of the village. Here once stood a large *bastı* or Jain temple.

Ketamanhalli: Numerous *vırāgals*—A mutilated Jina figure on the way to the village.

EPIGRAPHY:

Pp. 48-50. Erection of the Neminātha *basti* by the general of the Śilahara king Vijayāditya at Eksambi in the Kundi Province, and a grant made to it in 1165 A.D by Kārtavīrya of the Raṭṭa family.

Pp. 51-53. An epigraph of the reign of the Hoysala king Vinayāditya II in the Pārśvanātha *basti* at Mattavara, Chikmagalur *tāluq*; it bears the date Śaka 991—Another inscription of about 1120, belonging to the time of Viṣṇuvardhana, a Hoysala king, in the Basava temple near Kumbarhalli, it mentions one Punisamayya, a devout Jain and builder of several *bastis* He founded the Pārśvanātha *basti* at Chāmarājanagar and also the ruined *basti* at Bastihalli near Halebid.

P 69 A copper grant issued by a chief of Gerasoppe in the Jain *maṭha* at Sode in the Sirsi *tāluq*, North Canara district; it bears the date 1572.

MISCELLANEOUS INSCRIPTIONS

Pp. 82-84 Two Jain epitaphs near the Agrahāra street at Chikmagalur, dated 1101—An inscription in the Pārśvanātha-*basti* at Sringeri, dated 1161—An epigraph on the pedestal of the Jina image in the *basti* at Kuchchangi, Tumkur *tāluq*, dated in about 1180—Two inscriptions in the Chandranātha *basti* at Koppala—Records on the pedestals of Jina images

MANUSCRIPT NOTICED

P. 92 *Mullāśāstra*, a Kannada work, by a Jain poet named Chandrasāgaravarṇi, living in about 1800 A. D His theory of the origin of Muhammadanism.

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Pp. 2, 4-5. Halebid A solitary Jina figure on the rail of the Hoysaleśvara temple—The Pārśvanātha *basti* at Bastihalli, the Ādinātha *basti* and the Śāntinātha-*basti*—The Brahma pillar in front of the Śāntinātha-*basti* has a caparisoned horse galloping to the east, the emblem of Brahma according to Jain iconography

Pp. 7-8. Angadi: At some distance from the Vasantamma temple are two ruined *bastis* or Jain shrines—Behind the *bastis* is a Jain epitaph of about 1000 A.D.—No Jains now at the place.

Pp. 9-10. Grama: The east doorway to the hall of the Keśava temple once belonging to a *basti* at Eleyur, Channarayapatna *tāluq* bears a Jain inscription on the lintel—A *basti* in the village dedicated to Śāntinātha by Santale, queen of Viṣṇuvardhana.

Pp. 10-11. Sravaṇa Beḷgoḷa: Temples at the place—Jain *maṭha* —The Śāntinātha *basti* at Jinanāthapura.

P. 14. Yelandur. The Jain minister of the Mysore King Chikka-Deva-Rāja-Odeyar (1672-1704), a resident of the place.

P. 24. Transcripts of JAIN WORKS made by the Survey and sent to the Oriental Library, Mysore

No 13 *Mullā-śātra*, a Kannada work by Chandrasāgaravarni, dated C 1810.

No. 15. *Chhandasāra*, a Kannada work by Guṇachandra, dated C 1600.

No. 16. *Bharateśvaracharita*, a Kannada work by Ratnākaravarṇi, dated 1557

No. 20. *Punyāsravakathā*, a Kannada work by Nāgarāja, dated 1331.

No. 21 *Nemināthа-purāna*, a Kannada work by Nemichandra, dated C 1170.

No 24. *Lokopakāra*, a Kannada work by Chāmundarāya, dated C 1150.

No. 26. *Sukumāra-charita*, a Kannada work by Śāntinātha, dated 1068

No, 27. *Śabdāgama*, etc. — — —

No. 30. *Dhanyakumāra-charit*, a Kannada work by Adiyappa, dated C 1650.

No. 33. *Lokavibhāga*, a Sanskrit work by Simha sūri, dated 457.

No. 36. *Jainendra-prakriyāvatāra*, a Sanskrit work by Guṇanandi dated C 900

No. 39. *Uttara-purāna*, a Sanskrit work by Gunabhadra, dated C 860.

No. 40. *Trivarnikāchāra*, a Sanskrit work by Nemichandra, dated C 1500.

No. 42. *Prāyaśchitta*, a Sanskrit work by Vidyānanda, dated 1385.

No. 45. *Somadeva-nīti*, a Sanskrit work by Somadeva, dated C 960.

No. 46. *Amoghavritti-Nyāsa*, a Sanskrit work by Prabhāchandra, dated C 800.

No. 48. *Padmacharita*, or *Mahārāmāyana*, a Sanskrit work by Ravi-sena, dated C 700.

No. 49. *Svarūpa-Sambhodhana*, a Sanskrit work by Akalanka, dated C 800

No. 50. *Akalankāstaka*, Do. Do.

No 51. *Akalanka-charita*; Do. — —

No. 52. *Praśnottararatnamālā*, a Sanskrit work by Amoghavarṣa, dated C 820

No. 53 *Kāśikāvivarana-panchikā*, a Sanskrit work by Jinendrabuddhi, dated C 700

No. 57. *Minor Jain works*,

Pp. 25-26 PHOTOGRAPHS

No. 31. Pārśvanātha *basti*, pillar in rangamandapa, Bastihalli, Hassan district

No. 71 View of *matha*, Sravaṇa Belgoḷa, Do.

No. 72-76. Views of Jain *basti*, Jinanāthapura Do.

EPIGRAPHY

P. 39. A Jain epigraph of the Gaṅga period at Manne, Nela-mangala *tāluq*, the record may be of the middle of the 10th cent.

P. 41. A reference to the ancient kingdom of Punnad, mentioned as Punnata in connection with the Jain migration from the north in the 3rd century B C, and as Paunnata by Ptolemy in the 2nd century A.D.

P. 44 A Hoysala inscription on the *navaranga* doorway of the Keśava temple at Grama, Hassan *taluk*; in it mention is made of the erection of the Vasudeva-Jina-*basti* by Udayaditya, son of Pergade Vasudeva, and contains praise of a Jain *guru* named Chandanandi.

MISCELLANEOUS INSCRIPTIONS.

Pp. 60-61. An inscription on the pedestal of the Jina image in the Śāntinātha *basti* at Grama, Hassan *taluq*, of about 1200—An epi-

graph to the north-west of the ruined Mulasthāna temple at Jodi-Kempanpura, Chamarajanagar *tāluq*.

MANUSCRIPTS:

Pp. 64-65. Manuscripts belonging to the library of Pandit Dorbalı Sastri at Sravaṇa Beḷgoḷa—*Śrīpadāśiti*, a Kannada poem in praise of the Pañcha-Parameṣṭhis, by the Jain Poet Āchaṇṇa (Vāṇivallabha), flourishing at the close of the 12th cent.—*Ātmatatva-parīkṣaṇ*, a Sanskrit work treating of Jain philosophy by Devarāja of the 15th cent.

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P. 2 Kaidala An inscription in the Gangādhareśvara temple having on the slab a figure of Viṣṇu with a figure of Jina; tells us about the erection of Visnu and Jina temples at the village by Sāmnata-Bāchi, a subordinate of the Hoysala king Narasimha I.

P. 4 Stones marked with a discus indicate a grant to a Viṣnu temple, while those marked with a *mukkode* or triple umbrella, a grant to a Jain temple.

P. 5 Rampura. The Anantanātha-*basti*.

P. 6. Maddagiri. The Mallinātha *basti*, besides Jina figures the *basti* has figures of Sarasvati and Padmāvati.

P 11 Nidugal. The Pārśvanātha-*basti*, this temple probably came into existence in 1232

P. 16. Kandikere · A *basti* dedicated to Śāntinātha.

P 18 Huliyar A stone pedestal of a Jina figure set up by Śriyā-devi, consort of Sāmanta-Gova, now found in the Ranganātha temple.

P 19. Heggere The Pārśvanātha-*basti*—A fine specimen of Hoysala architecture. This *basti* is perhaps the only *basti* of its kind in the State.

P. 21. Hatna. Nakara-Jinālaya, the *basti* seems to go back to the beginning of the 12th century.

P. 28. Arsikere. The Sahasra-kūṭa-Jinālaya, founded in 1220 by Vasudhaikabāndhava Recharara, minister of the Hoysala king Bal-

Ilā II. The object of worship is a mountain containing 1000 Jina figures.

P. 29. Mysore · The Śāntīśvara-basti.

Pp. 32-33. PHOTOGRAPHS :

No. 1-63. Drawings for the revised edition of Sravaṇa Belgoḷa, Sravaṇa Beḷgoḷa, Hassan dist.

P. 33. DRAWINGS

No. 5. Plan of Akkana-basti, Sravaṇa Beḷgoḷa, Hassan district.

No. 6. Plan of Chāmuṇḍarāya-basti, Do Do.

No. 7. Plan of Chandragiri inscriptions, Do Do.

No. 8. Plan of Śāntināthа-basti, Jinanāthapura, Do.

EPIGRAPHY

Pp. 45-46 An inscription of the period of the Chola chief Irungola on the pedestal of Pārsvanātha in the Pārśvanātha basti on the Nidugal hill, Pavugada tāluq, stating that the image was caused to be made by the Jains of Bellumbatte

Hoysala period–

Ballāla I An epigraph on the pedestal of the Jina image in the basti at Hatna, Tiptur tāluq, in it is mentioned the name of the Jain teacher Subhachandra

Narasimha I A Jain record on a stone pedestal in the Raṅganātha temple at Haliyār, chikkanāyakanhalli tāluq– Sāmanta Gova, a feudatory of Narasimha I, built the Pārśvanātha basti at Heggere in 1160.

Pp. 60-61, 64 Mysore king Chāma Rāja-Odeyar (IX). Reference to two lampstands in the Śāntiśvara-basti at Mysore and four brass vessels in the same basti.

Mysore king Kriṣṇa Rāja-Odeyar III. An inscription on the pedestal of the metallic image of Anantanātha in the Śāntiśvara-basti at Mysore.

Pp 65-66. MISCELLANEOUS INSCRIPTIONS ;

A record at Maddagiri stating offering of grant to god Mallinātha—Another record in the Mallinātha basti at Maddagiri.

P. 68. Jain kings of Tundiradesa.

Satyandhara, his son Jīvandhara, his son Yaśodhara, his son Guṇapāla, his son Yaśahpāla, his son Prajāpāla, his son Lokapāla, his descendant Himaśītala who ruled from Kali 1125 Piṅgala and in whose reign Akalaṅka vanquished the Buddhists; then followed Harivikrama, Siṁhavikrama, Saṫaratha, Nyāyaratha and Dharmaratha whose son Chāmuṇḍarāya set up Gommaṭa at Sravaṇa Beḷgoḷa in Kali 600 Vibhava.

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P. 11. Nittur. The Śāntiśvara-*basti* is a Hoysala structure of about the middle of the 12th century.

Pp. 13-14. Kunigal. An inscription on the sluice of the Kunigal *tāluq*, giving information that the sluice was built in 1394 by Irugapa, the Jain general of the Vijayanagar king Harihara II, and the author of the Sanskrit lexicon *Nānārtharatnākara.*

Kottagere (Sridharapura): Mutilated Jina figures in a ruined *basti* in the village.

P. 16. Hatna The Vīrabhadra temple once a Jain *basti* dedicated to Pārśvanātha. On a Jain pedestal stands the image of Vīrabhadra.

P. 18. Mysore. Palm-leaf manuscripts at the Śāntiśvara-*basti* and two new inscriptions at the *basti*—copper-plate grants received from Lakṣmīsena-bhaṭṭāraka-paṭṭāchārya of the Jain *maṭha* at Singangadde, Narasiṁharājapura *tāluq*.

P. 20. PHOTOGRAPHS:

Nos. 29-32. Views etc., of Śāntinātha-*basti*, Nittur, Tumkur district.
DRAWINGS:

No. 2. Ceiling of Gommateśvara temple, Sravaṇa Beḷgoḷa.

No. 6. Plan of Pārśvanātha-*basti*, Heggere.

No. 7. Plan of Pārśvanātha-*basti*, Bastihalli

EPIGRAPHY:

Hoysala period—

P. 33 An inscription on the pedestal of a Jina image lying on the site of a ruined *basti* at Kottagere Kunigal *tāluq*; the image represents Śāntinātha

Vijaynagar period—

Harihara II. A record stating that Irugappa-dannāyaka was a famous Jain general of the king, and was the author of *Nānārtharatnamālā*.

MISCELLANEOUS INSCRIPTIONS

P. 51. An inscription in characters of the 12th century in the Śāntiśvara-*basti* at Nittur, Gubbi *tāluq*—Another Jain epitaph (*nisidi*), dated in 1380 in the *basti*—Three copper plate inscriptions from the Basti *maṭha* at Singangadde, Narasimharājapura *tāluq*

MANUSCRIPTS

P. 53 A commentary on Dhanañjaya's *Rāghava-pāndavīya* by Nemichandra—A commentary styled *Vārdhichandriodaya* on Vijaya Sūri's *Śringārārnavachandrika* by Devachandra — *Jñānachandra-charita*, a Kannada poem giving an account of the Jain prince Jñānachandra, composed in 1659 by the Jain poet Pāyaṇavarṇi, a native of Sravana Beḷgoḷa.

ILLUSTRATION IN THE REPORT

Plate 1. North view of Śāntiśvara *basti* at Nittur

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P. 8. Kanheri A Jina figure in cave 64, it is apparently a figure of Pārśvanātha, seated on the coils of a serpent canopied by its five hoods.

P. 10 Nasik: Cave No. 11 is a small Jain cave—A seated figure of Neminātha opposite its entrance.

P. 11. Daulatabad: Some Jain and Hindu images built into the walls of the Daulatabad fort; these belonged to temples no longer in existence.

P. 13. Ellora. Of the 34 caves nos. 30-34 are Jain caves; principal Jina figures in these caves represent Neminātha. To the left of No. 34 is another Jain cave bearing no number.

Pp. 13-14. Badami Caves, 4 in number, known as Mena-*basti*. Cave 4 is Jain with Jina figures in the shrine and on the walls and pillars. The left wall contains an epitaph of Jakkavve, wife of Jinavarma. who died by the rite of *sallekhana* or starvation.

P 14 Hampe. On Hemakuta there are two or three small but neat temples in the Hoysala style, said to be Jain, though without any such indication.

Near the Achyutarāya temple is a Visnu shrine, erroneously called a Jain temple.

P. 17. Basti-Haskote. A lofty Jina figure at *Basti*, now enshrined in a modern building—Two seated Jina figures to the north of the huge image.

Pp. 18-19 Reference to two sets of copper plates, one recording grants to a Jain *basti* during the reigns of the Ganga kings Śrīpuruṣa and his son Saigotta Sivamāra, the other registering a grant to a Jain *basti* at Talkad in 807 by the Rāṣṭrakūṭa prince Kamba-Deva.

DRAWINGS

No. 4. Ceiling of Pārśvanātha-*basti*, Bastihalli, Hassan dist.

EPIGRAPHY.

Pp 27-32, 42. A set of copper-plates, relating to the Gaṅgas, received from Narasiṃharajapura, recording grants to a Jain temple during the reigns of Śrīpurusa and his son Saigotta Śivamāra—A Jain epigraph assignable to the Ganga period at Huḷḷegala—A record, relating to the Rāṣṭrakūṭas, received from Chāmarājanagara, registering a grant in 807 A.D. to a Jain *guru* named Vardhamāna by prince Kamba-Deva—Two epigraphs at Basti-Haskote, Kriṣṇarājapete *tâluq*, stating that the two ruined Jain temples there were built in about 1117 by

Punisa, general of the Hoysala king Viṣṇuvardhana, and his wife Jakkavve.

MISCELLANEOUS INSCRIPTIONS

Two Jain records at Varakodu, dated in 1425 and 1431, indicate that the pillars on which they are inscribed once belonged to a Jain temple—An inscription at Hagalhalli opening with a prayer for the prosperity of the Jina-śāsana

MANUSCRIPT EXAMINED

P. 44. *Mahisūra-doregala-vamśābali,* a Kannada poem, written by an unknown Jain author, living in the early part of the 19th cent.

ILLUSTRATIONS IN THE REPORT

Plate 13 Jina figure, architrave of a doorway, and pillar in ruined *bastis* at Basti Haskote.

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WORKS TRANSCRIBED

P. 5. *Indirābhyudaya,* a champu by Raghunāatha Sūri—*Śāstra-sāra-samuchchaya* by Māghanandi (in part)—*Padārthasāra* by Māghanandi (in part).

EPIGRAPHY.

Pp. 18-29 A set of copper plates received from the Tirumukudlu, Narsipur *tāluq,* relating to the Gangas It registers a grant in 963 A D by king Mārasimha to a scholar named Munjārya *alias* Vādighanghalabhaṭṭa. A full account of the Ganga dynasty is given in the record.

MANUSCRIPTS EXAMINED

P. 33. *Śāstrasāra Samuchchaya,* a Kannada prose work on Jain philosophy by Māghanandi, a Jain teacher of the middle of the 13th cent.—*Vaidyanighanṭusāra,* a Sanskrit work bearing on medicine in the form of a lexicon by Chikkana pandita, a Jain author. He was patronised by the Mysore king Chikka-Deva Rāja-Odeyar (1672-1704).

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Report, do, 1922. Bangalore, 1922.

Pp. 5-6. Khandagiri: Of the many caves in the place, two appear to be Buddhist and three Jain—On the top of the hill is a Jina temple dedicated to Śāntinātha.

141 (XX)

Report, do, 1923. Bangalore, 1924.

P. 2. Halebid: Pārśvanātha *basti.*

P. 3. Beḷvādi: An important Jain settlement during the time of the early Hoysala kings—Two inscriptions dated 1160 and 1208 A.D. record the grant to the god Jannesvara.

P. 4. Conversion of the Hoysala king Biṭṭi Deva (Viṣnuvardhana) to Vaiṣnavism from Jainism.

P. 7. Markuli: Pārśvanātha *basti.*

Pp. 9-30. The age of the early Guptas. Valabhi a stronghold of the Guptas destroyed in 319 A.D.—Jain *Harivamśa* of Jinsenāchārya contains chronology of the Muruṇḍas, Guptas and other kings—Kalki, born in 402, started an era after his own name in 428, persecuted the Jains, died in 472 A.D. The initial date of the chronology of the Guptas A.D. 200-201—The exact date of the erection of the statue of Gommateśvara in Sravaṇa Beḷgoḷa A.D. 1208—Chandragupta II, living in 282, became a Jain and left the country in company with Bhadrabāhu III during the terrible famine to spend his days in solitude in Sravaṇa Beḷgoḷa.

EPIGRAPHY:

Pp. 36-40. Inscription dated A.D. 1176 at Kalasāpura, Kadur district, Chikmagalur *tāluq,* on the ceiling of the añjaneya temple containing the genealogy of the Hoysala kings. It records the construction of a Jain temple called Vīrballāḷa Jinālaya during the rule of Vīrballāla by Deviseth at the request of his teacher Bālachandramuni of Mūlasaṁgha.

Pp. 113-115. An inscription on a fragmentary stone by the side of a temple in ruins in the Jungle to the west of the village Ichavāḍi of Shimoga Hobli. It records the gift of wet fields by king Nanniya

Ganga and his *guru* to Chandra-siddhānta deva, a Jain teacher. It gives the genealogy of the Ganga dynasty. The probable date is about the close of the 10th century A.D.

MANUSCRIPTS EXAMINED:

P. 127. (1) *Trailokyadīpikā*, (2) *Bāhubalicharitaśataka* by Nemichandra: (3) *Belugulada Vistāra* by Anantakavi.

P. 130. CONSERVATION

Repairs to Jain *basti* at Halebid, Hassan dist.

142 (I)

Annual Progress Report of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, 1910-1911.

ACQUISITIONS:

P. 28. Mathura Museum. No. 11—*Tīrthankara* image from Adoki.

142 (II)

Report, do, 1911-12.

P. 5. PHOTOS

Sl. No. 1299—Temple of Murli Manohar. Brass statuette of Jina (Mahāvīra) with inscription, front.

Sl. No 1300—Ditto · back.

P. 9. ACQUISITIONS

Mathura Museum No 14 Fragment of Jain (?) sculpture, from Gurgaon.

142 (III)

Report, do, 1912-13.

Pp. 4-5. EXPLORATION ·

An inscribed four-fold Jain image at Katra.

P. vi-x. PHOTOS.

Sl. No. 1406—Headless Jain sculpture of Pārśvanātha, Baijnāth, Kangra dist.

Sl. No. 1471—One Jain figure etc., Muttra city.

Sl. No. 1494—Jain statue, Paigor, Bharatpur, Muttra dist.

Sl. No. 1559—Headless *Tīrthankara,* Muttra Museum.

ACQUISITIONS :

Pp. xii-xiv Lucknow Museum—

No. 4—Colossal statue of a standing Jain *Tīrthaṅkara,* Kuśān period.

No. 5—Jain column adorned with Jain figures. C. 1000 A.D.

No. 7—Jain *Tīrthaṅkara,* probably, Riṣabhanātha, mediaeval period

No 20—Metal image of Supārśvanātha with several Jain figures around.

Muttra Museum—

No. 24—Jain sculpture, Mahāban

No 33—Inscribed Jain *Tīrthankara,* Katra, Muttra.

142 (IV)

Report, do 1913-14.

P. vii. INSCRIPTIONS

Marble Jain image (Baijnāth), 2 lines, Sanskrit-Jain Nāgri, (Vikrama) Samvat 1286, (1240 A.D).

P. xi. PHOTOS.

Sl. No. 1607—Jain inscription in Baijnāth temple, Kangra district.

P. xv-xvi. ACQUISITIONS ·

Lucknow Museum—

No. 1—Bell metal image of Supārśvanātha.

No. 9—Brass image of Riṣabhanātha, with a votive inscription dated Samvat 1216 (A.D. 1159).

No. 18—Brass image of Pārśvanātha with an inscription dated Samvat 1652 (A.D. 1595).

No. 27—A slab with an image of Pārśvanātha.

No. 29—A nude figure of Neminâtha, mediæval period.

No. 30—A nude figure of a standing Jina.

142 (V)

Report, do, 1914-15.

Pp. 4-5. An inscription in later Gupta characters in the Jain temple at Deogarh.

Discovery of a number of Jain images in an underground temple at Karagua, dated Samvat 1343-4 and giving the names of Visaladeva and others.

EXCAVATIONS at Sarnâth.

P. 21. List of find—

No. 267—Jain (?), headless and feet lost Late mediæval.

Pp. viii-ix. INSCRIPTIONS COPIED

No. 56—Pillar of the detached portions of the great Jain temple, Deogarh, Jhansi district, 10 lines, Sanskrit, Northern class of alphabets, A.D 862

No. 57—Octagonal column in the ante chamber of the great Jain temple; Deogarh, Jhansi district, Sanskrit, late Gupta characters.

No. 60—An image of Chandraprabhu, Deogarh, Jhansi district; 1 line, Sanskrit, Nâgari.

No. 63—Image of a Jain *Tîrthankara*, Rampur, Jhansi district; 2 lines; Sanskrit, Nâgari, Samvat 1226

Pp. xi-xiii PHOTOS.

No. 1753—Fragment of railing pillar from Kankali Tila: Muttra Museum Muttra

No. 1704—Five sculptures from Kankali Tila, Muttra Museum; Muttra.

No. 1705—Well on Kankali Tila which yielded sculptures, Muttra Museum; Muttra.

No. 1713—Inscribed Jain image of *Tirthankara* from Katra: Muttra Museum; Muttra.

No. 1755—Inscribed Jain image, dated Samvat 1226, Ranipur, Jhansi district.

No. 1756—Jain temple S.; Ranipur, Jhansi dist.

No. 1762—Ruined Jain temple in fort S.E; Deogarh, Jhansi dist.

No. 1763—Lakhputali temple in Fort E.; Deogarh, Jhansi dist.

No. 1764—Neminātha temple in Fort S.; Deogarh, Jhansi dist.

No. 1765—Pillar *in situ* in front of Jain temple in Fort. Inscribed and dated Samvat 1121 S.E.; Deogarh, Jhansi dist.

No 1766—Jain images lying South West of the Bara Mandir in Fort; Deogarh, Jhansi dist.

No. 1767—Porch of Bara Mandir in Fort W., Deogarh, Jhansi dist.

No. 1768—Jain temple N E. of Bara Mandir in Fort W; Deogarh, Jhansi dist.

No.. 1769—Bara Mandir in Fort. S. W; Deogarh, Jhansi district.

No. 1777—Image of Chandraprabhu in Temple in the Fort; Deogarh, Jhansi dist.

ACQUISITIONS:

P. xviii. Lucknow Museum—

1. Image representing Suvidhinātha, Sam. 1205.

2. Statue representing Neminātha, Sam. 1208.

142 (VI)

Report, do, 1915-16.

P. 5. The name *Jejakabhukti* (designation in inscriptions of the region now known as Bundelkhand) in the inscription on an octagonal pillar in the main Jain temple, Deogarh fort—Erection of the temple, anterior to A.D. 994.

Jain images at Mahoba, Hamirpur district,

P. 14. One of the Khajaraha monuments, the temple of Adinātha,, like Gahrao Kā *Math,* is also a Chandel monument.

Inside the portico of the Gahrao Kā Maṭh is a headless inscribed Jain figure of Neminātha, dated Sam 1228.

Pp. i-ii. INSCRIPTIONS COPIED·

No. 1—Broken image of Neminātha, Gahrao, Jhansi district, 2 lines; Sanskrit, Nāgari, Samvat 1228

No. 6—Pillar of the portico in front of the main Jain temple, Deogarh,, Jhansi district, 3 lines, Sanskrit, Nāgari, of about 11th century.

No. 7—Left door jamb of Main Jain temple, Deogarh, Jhansi dist, 8 lines, Sanskrit, Nāgari, characters of about the 9th century.

No. 8—Below No. 7, Deogarh, Jhansi district, 8 lines, Sanskrit, Nāgari, Samvat 1051 (A D 994)

No. 9—Below No. 8, Deogarh, Jhansi district, 3 lines, Sanskrit, Nāgari.

No. 10—Below No 9, Deogarh, Jhansi district, 2 lines, Sanskrit, Nāgari.

No 11—Slab below niche on left hand of sanctum in main Jain temple, Deogarh, Jhansi district, 1 line, Sanskrit, Nāgari, ruler's name, Mahasamanta Sri Udayapaladeva

No 12—Slab below niche on right hand wall of sanctum in main Jain temple, Deogarh, Jhansi district, 1 line, Sanskrit, Nāgari, Samvat 1210 (A D 1153), ruler's name Mahasamanta Sri Udayapaladeva

No. 15—Inscribed column with Jain images, Deogarh, Jhansi dist.; 18 lines; Sanskrit, Nāgari; mention of the name of Maharaj Odesimha (Udot Singh).

P v-vii PHOTOS

Nos. 1994-1997. Main Jain temple in Fort, Deogarh, Jhansi district.

Nos. 2041-2043. Jain temple, Dudhai, Jhansi district.

Nos 2046-2048. Kankali Tila ruins, Mathura Museum, Muttra.

142 (VII)

Report, do, 1916-17. Lahore, 1917.

ACQUISITIONS :

P. 4. Lucknow Museum—

A seated Jina

An inscribed image of Ṛṣabhanātha from Laharpur, Sitapur dist.

P. 9. Bust of a Jina or *Tīrthankara* of the Kuśāna period unearthed at the Kaṅkālī or Jain Ṭīlā—A fragment of the pedestal of a Jain sculpture of the Kuśāna period

P 10 Sculptures added to the Mathura Museum—Figure of a *Tīrthankara* Ṛṣabha—Inscribed pedestal of a statue of the *Tīrthaṅkara* Vardhamāna.

Pp 14-17 INSCRIPTIONS COPIED.

No 7—Fragment of pedestal of an image of a *Tīrthaṅkara*, Mathura Museum. Prakrit, with Sanskrit grammatical forms, Brahmi Kuśāna period

No 22—Pedestal of seated statue of *Tīrthaṅkara* Vardhamāna, Mathura Museum. Prakrit-Brahmi of Kuśāna period.

Pp. 19-20 PHOTOS :

No 2123—Last page of Jain manuscript dated V.S 1683, Hastinapur, Meerut district

No 2174—Image of a *Tīrthankara* of mediæval period, Kosam, Allahabad district.

142 (VIII)

Report, do, 1917-18. Lahore, 1918.

P 3 Inscriptions of special value for the Jain art and iconography.

Pp. 8-10 Jain temples in the eastern portion of Deogarh Fort—Sculptures and inscriptions of value for the history of Jain art and mythology—Figures of twenty Jain *Yakṣis*—Their importance—Image of Gommateśvara or Bahubali, second son of Ṛṣabha—Jain mytho-

logy in these sculptures—Dated inscriptions in the Jain temples, between the Vikrama years 919 and 1876—Colossal statue of Śāntinātha —Brāhmi, daughter of Risabha, invented eighteen different alphabets including Turkish, Nāgari, all the Dravidian dialects, Canarese, Persian and the characters used in Orissa

P. 11. The three-shrined temple at Makarbai, near Mahoba, probably a Jain temple—A fragmentary sculpture of a Jain *Tīrthaṅkara.*

INSCRIPTIONS COPIED

Pp. 12-21 Brief description of 154 inscriptions found in Jain temples in the Deogarh Fort, Jhansi dist

Pp 22-29. PHOTOS

Nos 2191-2192—Jain temple, Makarbai (near Mahoba), Hamirpur dist

No. 2193 —Jain temple, Sijari (near Mahoba), Hamirpur dist

Nos. 2204-2265—Ruins of different temples, Jain images, etc, Deogarh, Jhansi dist

142 (IX)

Report, do, 1918-1919 Lahore, 1920

P. 2 Paintings of the Basohli school show more trace of Jain than of Mughal traditions

P. 4 Jain temples at Kampila said to contain important inscriptions.

P. 7 Repair of Jain temples in Deogarh

P. 12. Temple on the hill Murti identified as the Jain temple seen by Hiouen Thsang near Simhapur, the spot where the original teacher of the white-robed heretics or Jains reached enlightenment and first preached the law he had discovered

P 13. Sculptures in the Jogion-kā-maṭh, near Rohtak.

No. 6—Image of the *Tirthankara,* Śāntinātha

No. 7—Statue of Pārśvanātha

P, viii INSCRIPTION COPIED.

No. 77—On back of the brass image of Sumatinātha, Sanskrit, Nāgari; Sam. 1563; and worshipped in the modern temple of Pārśvanātha, Kampila.

Pp. ix-xiv. PHOTOS:

No. 2405—Crossed legs of a seated *Tīrthankara;* Mathura Museum.

No. 2410—Inscribed standing image of Riṣabha, Mathura Museum.

No 2413—A man and a woman seated under a *Kalpadruma* of the Jain mythology, Mathura Museum.

No 2414—A Jain statue of which only the feet survive, Mathura Museum

No 2430—Image of Śāntinātha at Jogin-kā-math, Rohtak

No. 2431—Image of Pārśvanātha, same math, Rohtak

No 2438—Jain temple, Hastinapur, Meerut dist

No 2464—Headless seated *Tīrthankara* on bank of old bed of the Ganges, Kampila, Farrukhabad dist

P xvi DRAWINGS

No 370—Group of Jain temples, Deogarh fort, Jhansi dist

Nos 371-376—Detailed plan of Jain temple, Nos 1, 5, 12, 15, 19, 28, Deogarh Fort, Jhansi dist

PROTECTED MONUMENTS

Pp xxi-xxii Jhansi district—

No 67—Jain temples, Chandpur

No. 82—Jain temples, Dudhai village

No. 92—Jain temples in Fort, Deogarh village.

142 (X)

Report, do, 1919-1920. Lahore, 1921.

P. iii. INSCRIPTIONS COPIED.

No. 1—Inscribed slab in the compound of Śāntinātha temple, Sīron Khurd (Siyadoni), Jhansi dist., 46 lines; Sanskrit, Nāgari, V.S. 960-1025; donors, Mahendrapāladeva and Devapāladeva,

No. 31—On the pedestal of a Jain image; Fort Kangra, 3 lines, Sanskrit, Nāgari, V S. 1412, donor, Samsārachandra.

Pp iv-viii PHOTOS

No. 2531—Jain image, Chaitru, Kangra dist

No. 2554—Doorway of Śāntinātha temple, *Sironi*, Jhansi dist.

No. 2555—Sculpture hall in front of Śāntinātha temple; Sironi, Jhansi dist.

Nos. 2556-57—Jain temples, and sculptures lying inside, do.

No 2558—Image of a Jina, Barsana, Muttra dist

No 2559—Image of Pārśvanātha, Kosikalan, Muttra dist

No 2570—Jain *Tīrthankara*, Chaumuham, Muttra dist

No 2645—Inscription on *Jñāna-śilā* in the Jain Temple, No 12, Deogarh Fort, Jhansi dist

MONUMENTS PROTECTED

No 69—Jain temples, Chandpur, Jhansi dist

No 84—Jain temples, Dudhai village Jhansi dist

No. 94—Jain temples in Fort; Deogarh village, Jhansi dist

143 (l)

Annual Report on the working of the Rajputana Museum, Ajmer, for the year 1910-1911.

P 5 APPENDIX A

LIST OF INSCRIPTIONS in the Rajputana Museum, Ajmer, in 1910-11

Sirohi State—

(1) Slab of white marble at Dammānī inscribed with a sanskrit inscription of 6 lines, dated 1296 (1239 A D) recording a grant by Mahanasīha and others for the spiritual welfare of Anupamādevī, wife of Tejahpāla, it also states that the village of Dammāī belonged to the temple of Neminātha also called Lūnavasahī on Mt Ābū

(2) Slab at Kālāgarā, inscribed with a Sanskrit inscription of 13 lines, dated Sam. 1300 (1244 A D.) records a grant to the temple of

Pārśvanātha at Kālāgarā by Khetā and others, in the reign of *Mahārājādhirāja* Ālhanasīha of Chandrāvatī.

P. 6. APPENDIX B ;

LIST OF IMAGES AND SCULPTURES in the Rajputana Museum, Ajmer, during 1910-11

Ajmere Municipality ·

An ornamental marble canopy at Ajmere of a Jain image containing elephants

143 (II)

Report, do, 1911-1912

P 2 ARCHÆOLOGY

Bārlī inscription of the 2nd century B C —It is a fragment of an inscription in characters of the 2nd cent B C, engraved on a hexagonal pillar—First line contains the words "Vīr (ā)ya Bhagavat (e)" which shows its original Jaina affiliation It was found in the temple of Bhīlot Mātā about a mile from Bārlī, and was used as a mortar.

Images of Śāntinātha and Pārśvanātha (Digambara)

P 5 APPENDIX A

LIST OF INSCRIPTIONS in the Museum—

Bāṛlī Estate

A fragment at Bārlī of a Jain inscription of the 2nd cent B.C

Pp 5-6 APPENDIX B

LIST OF IMAGES etc, in the Museum—

Bharatpur State .

A pedestal of a Jain image at Govardhan with a mutilated inscription with names of Jain Āchāryas, Suratnasena and Yasaḥkīrti

Ṭantoḷi Estate .

At Tanṭoli a seated Jain image of black stone, another of Śāntinātha and a third ornamental sculpture with Ādinātha in the centre.

Bagherā Estate .

(1) At Bagherā a standing image of (Digambara) Pārśvanātha, (2) Pārśvanātha (Head missing), (3) A fragment of a sculpture representing eight *Tīrthankaras*, (4) A pedestal of a Jain image

P. 7. APPENDIX C.

LIST OF INSCRIPTION copied for the Museum—

Sāvor Estate.

At Gatyali on a pillar of a Jain temple an inscription records the grant of a field called Māmāvatī to the Jain temple known as Dhanıā Vihāra by a person named Nona in Sam. 1085 (A.D. 1028).

Sirohi State

On a pillar of a Jain temple at Nāndiā an inscription, dated Samvat 1298 (A D 1241) and records that the pillar was made by Bhīmā for the spiritual welfare of his father Rāura Kamana, son of Rāuṛa Pūnasīha

143 (III)

Report, do, 1912-13

Pp 7-8 APPENDIX B

LIST OF INSCRIPTION copied for the Museum—

Jhālrāpātan (city)

On a pillar of Sātsalākī Pahāṛī, an inscription dated Samvat 1066 (A.D 1009) mentions the names Nemidevāchārya and Baladevāchārya—Another much mutilated one dated Sam 1299 (A D 1242) contains the names of Mūlasangha and Devasangha.

Jhālrāpātan State

On Jain images at Gangdhār, (1) an inscription dated Samvat 1330 (A.D 1273) records the name of Sā Kaduā, son of Kumbhā—(2) another dated Samvat 1352 (A D 1296) records the name of Dedā, son of Sā Āhada—(3) a third dated Samvat 1512 (A D 1456) records the construction of the image of Abhinandana by Bhaṇḍārī Gaya—(4) and a fourth dated Samvat 1524 (A.D 1468) records the construction of the image of Śreyāṁśa by Śrāvaka Manḍana, son of Jayatā.

143 (IV)

Report, do, for the year ending 31*st March* 1915.

ARCHÆOLOGY :

P. 2. Several inscribed Digambara and Śvetāmbara images.

Pp. 5-6. APPENDIX A :

LIST OF PREHISTORIC ANTIQUITIES, images etc, in the Museum–

The Dungarpur State.

At Baroḍā, (1) A Jain image bearing inscription dated Sam 12 (xx) (head missing)–(2) another inscription on a similar image bears the date Sam. 12 (6)4,–(3) a third bears the date Sam. 1713,–(4) a fourth one, the date Sam 1730,–(5) a fifth one, the date Sam. 1632, –(6) a sixth one, the date Sam 1654,–(7) a seventh one on a image of Ādinātha bears the date Samvat 1573,–(8) an eighth one, on an image of Sumatinātha bears the date Samvat 1654,–(9) a ninth one, a Jain image bears the date Samvat 16 (xx),–(10) a tenth one, on a Jain image bears the date Sam 1650,–(11) an eleventh, on an image of Pārsvanātha bears the date Sam 1573 (head missing),–(12) a twelfth one on part of a sculpture of a small Digambara Jain image.

The Bānswārā State

At Kalinjarā, (1) an inscription on lower part of a Digambara Jain image bears the date Sam 1640,–(2) another inscription on lower part of a Digambara Jain image of Chandraprabha bears the date Sam. 1625,–(3) a third inscription on a Jain image of Sumatinātha (head missing) bears the date Sam 1648,–(4) a fourth inscription on a Jain image of Śreyāmśanātha (head missing) bears the date Sam. 1648.

The Bānswārā State

At Talwārā, (1) a standing Digambara Jain image bears inscription of Sam 1130,–(2) another bears inscription of Sam. 1137.

The Dungarpur State :

At Baroḍā, a Jain image of Pārśvanātha bears inscription dated Sam. 1665.

Pp. 7-8. APPENDIX B :

LIST OF INSCRIPTIONS copied for the Museum–

Bânswârâ State :

In a Jain temple at Arthūṇā, an inscription of the time of the Paramāra prince Chāmuṇḍarāja is dated Sam 1136 (A.D 1080)

Dungarpur State.

On a slab built into the wall of a Jain temple at Āntrī an inscription (broken into pieces) of the time of Rāwal Somadāsa of Dungarpur, is dated Sam 1525 (A D 1468)

INSCRIPTION COPIED

P 2 An inscription of the time of Paramāra prince Chāmunḍarāja dated Sam 1159 (A D 1102) found at Arthūnā in the Bānswārā State. It is much defaced

143 (V)

Report, do, for the year ending 31st March 1917

INSCRIPTIONS COPIED

P. 3 Navgāmā (in the Bānswārā State) inscription–It is built into a wall of the Jain temple of Śāntinātha and is dated Sam 1571 (A D 1514) It states that during the reign of *Mahārājādhirāja* Rāula (Rāwal) Udayasimha, the temple of Śāntinātha was built at Nūtanapura (Navgāmā) in the Vāgvara (Vāgada) country by Humbada Śrīpāla and his brothers Rāmā Mānkā, Rūdā, Bhaunā, Lādikā and Vīradāsa

P. 6 APPENDIX B

LIST OF INSCRIPTIONS copied for the Museum–

Bānswārā State

Engraved on a memorial pillar at Naugāmā is an inscription of the time of *Rājādhirāja* Somadāsa of Dungarpur, dated Sam 1557 (A D 1480). It records the death of some Jain priest.

143 (VI)

Report, do, for the year ending 31st March 1918.

P. 2 INSCRIPTIONS COPIED

Do, dated Sam 1155 (A D. 1098) recording construction of the image of Munisuvrata, found in the Godijis (Jain) temple at Kelwā Udaipur State.

Do. of the time of Paramāra prince Vijayarāja (of Vāgaḍa) dated Sam. 1165 (A D. 1109), contains names of Mandana and Chāmundarāja.

Do, dated Sam. 1732 (A D. 1675) engraved on the pedestal of the image of Riṣavadeva in the Chaturmukha temple, records that during the reign of Mahārānā Rājasimha the temple was built by Sāha Dayāladāsa, Sārpuria Oswāl, whose pedigree is given in detail.

Do, dated Sam 1699 (A D 1543) engraved on the pedestal of the image of Pārśvanātha in the Jain temple known as Jagāji Talesarā at Kelwā, records the name of Sāha Jītā of the Talesarā sect in the Ukeś (Oswāl) caste, the constructor of the image

P 9 APPENDIX B INSCRIPTIONS COPIED

Udaipur State—

(1 Engraved on a dais in the Sītalanātha temple at Kelwā is an inscription, dated Sam 1023 (A D. 966)

(2 Engraved on a lintel of a niche at Kelwā is another inscription, dated Sam. 1155 (A D 1098)

(3) Engraved on the pedestal of the image of Pārśvanātha at Kelwā is a third inscription, dated Sam 1699 (A D 1642)

(4) Engraved on the pedestal of the image of Riṣabhadeva at Rājnagar is an inscription, dated Sam 1732 (A D. 1675)

143 (VII)

Report, do, for the year ending 31st March 1919.

P 2 ANTIQUITIES.

A head of a Jain image

Pp 2-5 INSCRIPTIONS COPIED

(1) An inscription on the pedestal of a stone image, in Digambara Jain temple at Ajabgarh in the Alwar State, dated Sam. 1170 (A.D.1113), records the name of Śrāvaka Anantapāla, who set up the image.

(2) *Do,* on the back of a brass image of Chandraprabha. Dated Sam. 1493 (A.D. 1436).

(3) *Do,* of the time of *Rājādhirāja* Dungarasimhadeva of the town Gopāchala (Gwalior), dated Sam 1510 (A.D. 1453), records the installation of the image of Sambhavanātha by Bham (=Bhaṇḍārī)-nātha. The image originally belonged to some Jain temple at Gwalior, but is now deposited at the western entrance of the guest house at Alwar.

(4) *Do,* on the back of a brass image of Dharmanātha, dated Sam 1519 (A D 1462)

(5) *Do,* of Pārśvanātha dated Sam 1559 (A D. 1503).

(6) *Do,* on the pedestal of a stone image, dated Sam. 1826

(7) A Hindi poetical inscription in Chhappai metre on a wall of Devakā-Devarā at *thānā* Ghāzi in Alwar State, records that one Rāma, son of Risabhadāsa of Khondukā sect of Pātani clan (of Digambara Jains) built a mansion and a garden and consecrated the image of Deva (Devaji, a snake God) Sam. 1809 (A D 1752)

P. 7 APPENDIX A

LIST OF ANTIQUITIES in the Museum—

A head of a Jain image at Adhāi Dinkā Jhomprā, donated by the Commissioner, Ajmer Merwara

143 (VIII)

Report, do, for the year ending 31st March 1920

P. 2 ANTIQUITIES

Alwar State.

A Digambara Jain image of Śāntinātha of white marble, the head being severed from the body The pedestal has an inscription dated Sam. 1195 (A D. 1138)

Pp. 2-5 INSCRIPTIONS COPIED
Alwar State—

On the pedestal of the standing image of Anantanātha in the Digambara temple at Navgāmā (Rāmgarh Tahsil), dated Sam. 1175 (A.D. 1119).

Do, of the temple of Śāntınātha, dated 1195 (A.D. 1138).

Do, of a stone image in the Jain temple at Sundānā, dated Sam. 1348 (A.D 1291).

Do, on the back of a brass image representing all the *Tīrthankaras* in the Jain temple at the village of Khedā, dated Sam. 1479 (A.D. 1412)

Do, on the pedestal (front and back) of a stone image in the Digambara Jain temple at Naugāmā, Alwar State, dated Sam 1509 (A D. 1452)

Do, on the back of a brass image of Sumatınātha in the Śvetāmbara temple of Śāntinātha at Manjpur, dated Sam 1525 (A.D 1469).

Do, on the pedestal of a stone image in the Jain temple at village Khedā, dated Sam 1531 (AD 1475)

Do, *do*, in the Digambara Jain temple at Naugāmā, dated Sam 1545 (A.D 1488)

Do, *do*, in the Digambara Jain temple at Naugāmā, dated Sam 1548 (A D 1491)

Do, on the back of a brass image of Pārśvanātha in the Digambara Jain temple at Lachhmangarh, dated Sam 1595 (A D 1538)

Do, on a stone slab built into the wall of the temple known as Chaumukhji at Sirohi Records the consecration of the image of Ādinātha by Sanghamukhya Sam (Sanghavī) Sīpā and his wife Sarūpade, their sons, and grandsons, dated Sam 1634, Śaka, 1501.

Do, on a slab of stone built into the wall of a Jain temple, recording constructions of a temple of Rāvaṇa Pārśvanātha and the consecration of his image by Hīrānanda Dated Sam 1645 (A D. 1589).

Do, on the image–pedestal of Śītalanātha in the Śvetāmbara Jain temple at Manjpur, recording that the image was set up in Sam. 1654 (A D. 1597).

Do, *do*, in the Digambara Jain temple at Lachhmangarh, dated Sam. 1660 (A.D 1604).

Do, on the back of a brass image of Kunthunātha in the Digambara Jain temple of Riṣabhanātha at Lachhmangarh, dated Sam. 1700 (A.D 1643)

A Hindi inscription on a loose stone slab lying in the house of a Jāṭnī at Kathumbar, dated Sam 1718 (A D 1661)

An inscription on the pedestal of a Jain image in the upper storey of the Chaumukhji temple at Sirohi, dated Sam. 1721 (A.D. 1664).

P 7. APPENDIX.

LIST OF ANTIQUITIES

A Digambara Jain image of Śāntinātha at Budha Pushkar donated by the Assistant Commissioner, Ajmer

143 (IX)

Report, do, for the year ending 31st March 1921.

P 1. ANTIQUITIES.

A pillar having four Jain images (Chaumukha) on its sides bearing an inscription dated Sam 1137 (A D 1080).

A pedestal of a Jain image with an inscription dated Sam 1216 (A.D 1159).

Pp. 2-6 INSCRIPTIONS (copied)

An inscription engraved underneath a Jain image found at Ajmer in a well near Husband Memorial High School. It is on a pillar with images on its four sides (Chaumukha) and under one of the facets is the emblem of lotus representing the image to be either of Padmanātha or Neminātha Dated Sam. 1137 (A. D 1080)

An undated inscription which appears to be of the 12th C from the script, on a lintel of one of the arches of the temple of Śiva, 3 miles from Jaipur city. The inscriptions originally belonged to a Jain temple out of the material of which the *mandapa* of this temple was constructed. It contains five verses and extols Jina Nābhi.

Do, on a pedestal of a Jain image (lost) found at Badhnor in the Dhār territory, dated Sam 1216 recording the name of Āchārya Kumārasena of Lāda Vāgaḍa Saṅgha.

Do, on a stone slab lying loose on a platform built round a tree in front of the Rāmapol gate at Chitor, dated Sam. 1358 (A.D. 1302).

It is important as it gives the latest date of the reign of Rāwal Samarasiṁha of Mewar. The latest epigraphic evidence known so far gives the date, Sam. 1344 (A. D. 1387).

Do, on a pillar in the Jain temple now known as Singār Chaurī at Chitor, dated Sam. 1505 (A.D 1448). The Building where the inscribed pillar exists is really a Jain temple and not the Singār Chaurī or the place of marriage of Rānā Kumbha's daughter The temple has no image at present.

P 7. APPENDIX A.

ANTIQUITIES deposited in the Museum—

Dhar State.

A pedestal of Jain image at Badhnor, donated by Pt Chandradhar Guleri, Ajmer

P. 8 APPENDIX B

LIST OF INSCRIPTIONS copied for the Museum—

An inscription dated Sam. 1137 (A D. 1080), underneath a Jain image at Ajmer

143 (X)

Report, do, for the year ending 31st March, 1922. Delhi, 1923

Pp 14. An inscription on the back of a brass image of Pārśvanātha in the temple of Śāntinātha at Sirohi Dated Samvat 1135 (A.D. 1078)

Do, of Riṣabhadeva in Gumānji's temple at Partābgarh. Dated Sam. 1363 (A.D. 1306).

Do, in the Nayā Jain temple at Partābgarh, dated Sam. 1373 (A.D. 1317)

Do, in the Śvetāmbara temple at Deoliā in the Partābgarh State Dated Sam. 1373 (A.D. 1316).

Do, of Śāntinātha in the Śvetāmbara temple of Pārśvanātha at Deoliā, dated Sam. 1393 (A.D. 1337).

Do, in the same temple, dated Sam 1394 (A.D 1338).

Do, in the same temple. Dated Sam 1452 (A D. 1395)

Do, in Gumānji's temple at Partābgarh Dated Sam. 1462 (A.D. 1405)

Do, in the temple mentioned above Dated Samvat 1464 (A D. 1408).

Do, in the Śvetāmbara temple of Pārśvanātha at Deoliā. Dated Sam. 1479 (A D 1422)

Do, in the same temple Dated Sam 1483 (A D 1426)

Do, in Sādha Bārā's temple at Partābgarh Dated Sam 1503 (A D 1446)

Do, in the Śvetāmbara temple of Pārśvanātha at Deolia. Dated Sam. 1509 (A D 1452).

Do, in the Śvetāmbara temple of Pārśvanātha at Deoliā Dated Sam 1518 (A D 1461)

Do in the Śvetāmbara temple of Pārśvanātha at Deoliā Dated Sam. 1518 (A D 1461)

Do, in the Digambara temple of Risavadeva at Jhānsadi in the Partābgarh State Dated Sam 1521 (A D 1465)

Do, in the Śvetāmbara temple of Pārśvanātha at Deoliā Dated Sam 1521 (A D 1464)

Do, representing 24 Jinas in the temple of Śāntinātha at Sirohi Dated Samvat 1522 (A D 1465)

Do, image in the temple of Śāntinātha at Sirohi. Dated Samvat 1524 (A D 1467)

N B All the above inscriptions are engraved on the backs of brass images

In the above inscription there is proof of the wholesale conversion of the town of Osiān (Ukesh) to Jainism

144 (I,

Annual Report of the Archæological Department of H. H. the Nizam's Dominions, 1914-15 Calcutta, 1916.

Pp. 3-4. Deval *masjid* originally a Buddhist or Jain temple—Images of Buddha or of *Tirthankaras* carved on several stones—Its architectural style similar to that of the 8th to 10th century A.D. of the Northern Deccan—Its conversion to a mosque by the Muhammadans in A D. 1325-51

144 (II)

Report, do, 1915-16 Calcutta, 1917

P. 6 Patancheru once an important centre of Jain worship—Colossal statues of Mahāvīra and other *Tirthankaras*—New images said to be discovered—Attitude of the ruling princes in the northern part of the Deccan favourable to the Jain religion from the 7th to the 10th century A D —Subsequent destruction of the Jain temples by the worshippers of Śiva and Viṣṇu or their conversion to shrines of these faiths—No remains of the temples of Patancheru are found except statues lying buried in mounds or under the Brāhmanical constructions.

144 (III)

Report, do, 1918-19. Calcutta, 1920

P 6 Group of Jain and Brahmanical caves known as Dābar Lena or Tarla Lena.

P 38. (434)—Nagai Jain image in a temple (photographic negative).

145 (I)

Travancore Archæological Series, Vol. I Madras, 1910-13.

No 7 TRIVANDRAM MUSEUM STONE INSCRIPTION OF MARANJADAIYAN

P 155, n. 12 Conversion of Pāṇḍya Māravarman (I) from the Jain to the Śaiva faith under the influence of the Śaiva saint Tirujñāna Sambandar.

P 157, n 21 Symbolical interpretation of the shrine of Narasinha, the Brāhmaṇa Lion god, excavated in the Anaimalai hill (the Jain elephant hill).

No 12 TWO INSCRIPTIONS OF VIKRAMĀDITYA VARAGUNA

Pp 193-195 Chitaral inscriptions Figures of the *Tīrthankaras* and of the goddess Padmāvatidevi carved in a cave on the hill Tiruchchanattu malai–Figures of the Devi, Mahāvīra and Pārśvanātha–Jain figures on a brick *gopuram*–original temple destroyed–Present temple believed by the Hindus to be the temple of Bhagavatī–Application of the name *chārana* to any Jain ascetic – Tiruchcharanattumalai, meaning a hill sacred to the Jain ascetics–Kalugumalai, an important Jain settlement of old–Records donation of gold to the Bhatariyar of the Tiruchcharanattumalai by Gunandangi Kurattigal, disciple of Arattanemibhatara

ILLUSTRATIONS

Mahāvīrā-*Tīrthankara* in the central shrine of the temple on the Tiruchchanattu-malai General view of the temple of Bhagavatī on the hill.

Sculptures on the overhanging rock on the north of the temple

145 (II)

Trav. Arch, Ser Vol 2 Trivandrum, 1916-21
BAUDDHA AND JAIN VESTIGES IN TRAVANCORE

Pp. 115-130 Bauddha and Jain faiths over the whole of India–Jain faith still lingers–The Jains said to have migrated into the south under the leadership of Bhadrabāhusvāmi–Kings of the Drāviḍa countries, adherents of Bauddha and Jain faiths–Grant of a Burmese king named Māravijayottunga-varman to the Jain temple at Tirunarungoddi–Travancore under the influence of the Bauddha and Jain faiths–Vikramāditya Varaguna, a donee to the Jain temple of Chitaral–The image of *Tīrthankara* in the *Mānasāra*–The images of Jina and Buddha in the *Brihat Samhitā*–The Jain centres of worship on the extreme north and south of the State–Bhagavatī temple on the Tiru-

chchanattumalai near Chitaral– Some Jain figures and the figure of Padmāvatidevi–Jain temple of Nāgarāja in Nāgarkoyil–Jain images in this Nāga temple

ILLUSTRATIONS .

Map of Travancore showing the positions of the **Bauddha and** Jain relics–Jain images at Chitaral–Inscriptions of Vikramāditya Vaiaguna at Chitaral hill–Jain images in the Nāgarājasvāmi temple at Nāgarkoyil–Jain images at Kallil–Megalithic image of a *Tirthankara* in the Jain temple at Tirumalai near Polur, South Arcot dist – Metallic Jain images and *Yantras* in the Jain temple at Tirumalai near Polur, South Arcot dist

FOOT NOTES ·

P 115 Kuna Pandya, a staunch Jain–Some Chālukya, Rāṣṭrakūta, Kādamba and Hoysala kings, patrons of Jainism

P 128 Term Pallichchandam denoting land granted to Jain and Bauddha temples

145 (III)

Trav Arch Ser , Vol 3 *Part I* Trivandrum, 1922.

P 3 Aiyai, a female ascetic of the Jain or Bauddha creed figuring in the work *Silappadigāram*

Gunavīrakkurav-*Adigal*, a Jain teacher

145 (IV)

Trav Arch Ser , Vol iv Trivandrum, 1923-24

Pp 146 148 Jain temple at Chitral

146 (I)

Annual Progress Report of the Archæological Department, Jammu and Kashmi State, for the Vikrama year 1974 (A.D. 1917-18)

P 7 Brass image of Jina (two photographs)

146 (II)

Report, do for the Vikrama year 1975 (A.D 1918-19).

P. 3. Haravana, the ancient Sadaradvana, or forest of six saints—The site explored and some bricks & tiles stamped with the image of an Arhat, discovered

147

Annual Report of the Watson Museum of Antiquities, Rajkot, for the year ending 31*st March*, 1920.

P. 6. In Saurāṣṭra are holy places of the Brāhmanical Hindus, the Jains and of the Buddhists

148

Annual Report of the Sardar Museum and Sumer Public Library, Jodhpur, for the year ending 30*th September*, 1922.

P 2. An inscription, engraved on a white stone and fixed on the wall of the temple of Pārśvanātha at Jaswantpur, dated Samvat 1881 The foundation of the temple was laid in Samvat 1871

Do, dated Sam 1258 engraved on the back of a brass image of Śāntinātha lying in the above temple

P. 3. Two inscriptions, dated Sam 1238 engraved on 2 pillars of the *sabhā mandapa* of the Jain temple of Ratnapur.

P. 4. An inscription, carved on a white stone slab containing the image of Pārśvanātha and lying in the Jain temple, Ratanpur, dated Sam 1308. It mentions that Doongar Simha, son of Madan Simha built an image of Jinendra at the temple of Pārśvanātha at Sanderagarh, Ratanpur.

Do, engraved on the pillar of the same *Sabhā Maṇḍapa* of the above temple, dated Sam 1332 It mentions a grant of land to the above temple

Do, dated Sam 1348, engraved on the pillar of the *sabhā mandapa* of the above temple, mentions some grants for the temple.

Do, engraved on the lintel of the temple of Śiva (at Ratanpur) to the west of the above Jain temple, belonging to the reign of Kumārapāladeva. It refers to the anouncement of non-slaughter of animals on

the 14th and 15th day of both (dark and bright) parts of every month by queen Sirayadevi of a feudatory of Kumārpāla

P 9 Back upper portion of a seat of Jain god together with Chhatra in the middle of the lower portion and 107 miniature figures of Jain *Tirthankara* (Photograph).

Jain temple at Ratanpur (Photograph)

Carving of the ceiling of the *sabhā mandapa* of the above Jain temple (Photograph).

Gate in the front of the above Jain temple (Photograph).

IV. EPIGRAPHY & NUMISMATICS

149

Monumental Inscriptions in all parts of the world. (CR, lxix, Art. 5, 1879, p 84-127)

P 118 Reference to monumental inscriptions and sculptured figures in Mathura with regard to Jain origin, proving the existence of Jain religion at about 50 B C

150

LOVENTHAL, E. *The Coins of Tinnevelly.* Madras, 1888.

P. 12-13 Rāmānuja's conversion of Bitti Deva, the Ballāla king of Dvāra-samudra, from the Jain to the Vaiṣnava faith—His conversion dated probably from 1117.

151

SMITH, VINCENT A *Catalogue of the Coins in the Indian Museum, Vol. I* Oxford, 1906.

P. 132. *Stūpa* used in ancient times by the Jains as freely as by the Buddhists–Buddhism more widely diffused than Jainism during the period of the currency of punch-marked coins.

152

KEILHORN, F *Two verses from Indian Inscriptions* (JRAS, 1907, p. 175-177)

Pp 175-176 Paramāra Dhārāvarsa of Chandravati is eulogsied in two verses in a Mount Abu inscription

153

HAIG, T. W. *Some inscriptions in Berar* (EIM, 1907-8, p. 10-21)

P 21 Sirpur Sirpur in the Basin District has a fine temple of Antarikṣa Pārsvanātha belonging to the Digambara Jain community It has a Sanskrit inscription with a date which has been read as Sam. 1334 (A D 1406) Cousens believes that the temple was built at least a hundred years before that time

154

BHANDARKAR, D. R *Ghatiyala Inscriptions of Kakkuka ; Samvat 918* (EI, IX, 1907-08, p. 277-281)

Inscription contained in an old Jain structure, now called *Mātā-kī-sāl.*

155

GUERINOT, A *Répertoire D'Epigraphie Jaina Précédé d'une esquissa de l'histoire du Jainisme d'aprè's les inscriptions.* Paris, 1908.

Pp. 1 311. Entries 1-850. Introduction contains articles on Royal Dynasties principal sanctuaries, succession of Achāryas and Samghas,

156

SMITH, VINCENT A. *The History and Coinage of the Chandel (Chandella) Dynasty of Bundelkhand (Jejakabhukti) from* 831 *to* 1203 *A D* (IA, xxxvii, 1908, p 114-148).

P. 119. An image in the Jain temple at Khajuraho

157

RAPSON, EDWARD JAMES *Catalogue of the coins of the Andhra Dynasty, the Western Kṣatrapas, the Traikūtaka Dynasty and the "Bodhi" Dynasty.* London, 1908.

P xii Between 2 B C and 2 A D Brāhmaṇism, Buddhism and Jainism continued to flourish side by side.

P xvii Hāthigumphā inscription of Khāravela

P xx Śakti-Śrī, in accordance with Buhler's suggestion, may have been the historical original of the Śakti-Kumāra of Jain legend.

P xxxix. Paithan on the Godavari in the Nizam's Dominions The ancient Pratisṭhāna is in Jain legend the capital of king Śālivāhan (Sātavāhana) and his son Śakti-Kumāra

P clxxv The symbol '*Nandipada*' ( ) is certainly not exclusively Brāhmanical, as it is frequently seen, often in a more elaborate form, in Buddhist and Jain sculptures

158

BANERJI, R D *The Discovery of Seven New-dated Records of the Scythian Period* (JPASB, v, 1909, p. 271-277).

(Records in the Archæological section of the Lucknow Provincial Museum)

(1) An inscribed Jain image, the year 9.

(2) An inscribed Jain image, the year 12

(3) An inscription on the base of an image of Sambhavanātha, the forty eighth year of Huvikṣa.

(4) An inscribed Digambara image, the year 71

(5) An inscribed Chaturmukha from Rāmnagar, the year 74.

(6) An inscribed image of Riṣabhanātha, the year 84

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RICE, B. L. *Mysore and Coorg from the inscriptions.* London. 1909.

P. 3-10 Chandragupta Maurya

Jain inscriptions and traditions relating to Bhadrabâhu and Chandragupta *Brihatkathâkosa* by Harishena; *Bhadrabâhu Charita* by Ratnanandi, Râjâvali kathe by Devachandra Sallekhana

P. 13. Asoka, first a Jain

P. 31-32 Simhanandi, a Jain Acharya, who made the Ganga Kingdom, is named as a great poet by Indrabhûti, in his Samayabhûsana First Ganga King Madhava (Kongunivarmma

P 34 35 Avinîta, a Jain, his preceptor Vijayakîrtti, his grants to Jain temples at Urnur and Perur

Durvvinîta, his tutor Pûjyapâda, author of Sabdâvatâra

P. 37 Mushkara or Mokkara-from his time the State adhered to the Jain religion

P. 39 Srîpurusha, his grant for Jain temple erected by Kanadachchi, grand-daughter of Pallavâdhirâja and wife of Parama Gula, the Nirggundarâja.

P 41. Govinda erected a Jain temple in Kummadavada (now Kalbhani, Belgaum)

P 46 & 72 Indra-Râja, the last of the Râștrakûțas, starved himself to death by the rite of Sallekhana Mârasimha ended his days in religious exercises at the feet of Ajitasena.

P. 47 Rachamalla Satyavâkya IV, efforts to revive influence of Jainism erection of the colossal Gomata statue by his minister and General Châmunda Râya See ibid p 193

P 79 Bijjala (Kalachurya), a Jain by religion

P 90. Râjâdhirâja, the wicked Chola, burnt Jain temples in Belvola Country erected by Ganga-Permadi (Ganga).

P. 95 The Hoysalas were Jains, their origin, story of the Jain Yati Sudatta or Vardhamâna-munîndra

P. 99-101. Bitti Deva—exchanging Jain faith with Visnu and calling himself Visnuvardhana. His first wife Santala Devi and his General Hulla were some of the foremost upholders of Jainism.

P. 106. Narasimha III (Hoysala) visited Vijaya Parsva temple at Halebid, and read his genealogy

P. 113-114. Bukka Räya—his reconciliation of the Jains and the Vaisnavas, the latter persecuting the former.

P 138. Jinadatta, founder of the Santara Kingdom, Jain goddess bestowed on him the power to transmute iron into gold. The rulers of this line eventually became Lingāyatis, but had Jain wives.

P 141-142 The Changalvas first met with in Jain inscriptions at Panasoge or Hanasoge Rāma (son of Dasaratha, brother of Lakshmana and husband of Sītā) erected 64 basadis at Panasoge Jain priests of the Hottage (or Pustaka) gachcha claim Jurisdiction over these basadis and at Tale-Kaveri (in Coorg) One of the basadis set up by Rāma had been endowed by the Gangas and was rebuilt by King Nanni Changalva

P. 145. The Kongalva Kings were Jains, Grants by Sugani Devi (Kongalva) to basadis at Mullur (in Coorg)

P. 146. Punnata, an ancient Kingdom and Jain migration.

P. 148. The Senavaras were Jains, their inscription in West Kadur district.

P. 152 The Saluvas (or Salvas) originally Jains Sangitapura (Haduvalli)

P. 168. Priests played prominent part in political affairs and their advice ever deemed of importance Megasthenes says of the Sarmanes (the Jain Sramanas) who live in the woods that kings consult them regarding the causes of things. In the second century A D the Jain Acharya Simhanandi made the Ganga Kingdom In the eleventh century a Jain Yati put the Hoysalas in possession of their Kingdom.

P. 180. Kayadala chief supported all creeds including Jainism.

P. 185. The Jain vow or Sallekhana was the orthodox mode of emancipation from the body when life could no longer be endured, and the instances of its performance are numerous, especially at Śravana-Belgola, from the earliest times.

P. 196 201 The Jains were the first cultivators of the Kannada language Samantabhadra, author of *Gandhahasti-mahābhāsya*, Pujjyapāda alias Devanandi, author of Jainendra (grammer), *Sarvārthasiddhi*, *Samādhi-Śataka*, *Nyāyakumuda-chandrodaya*, *Sabdāvatāra*. Ramasena, Meghachandra, Jinachandra, Śrutamuni, Vakragrīva, author of *Navasabdavāchya*, Vajranandi, author of *Navastotra*. Sumati of *Sumatiśatakam*. Chintāmani of the *Chintāmani*, Śripāla, expounder of the Tattva, Bhatta-Akalanka's grammar, the *Karnātaka-Sabdānuśāsana*. Śrīvarddhadeva also called Chudāmani and Tumbalurāchārya, author of *Chudāmani*, a commentary on the Tattvārtha-mahā-śāstra, there is also one Jain work *Chintāmani* the greatest epic poem in the Tamil language Durvvinīta, the Ganga King have had his preceptor Pujyapāda and he is said to have walked according to the example of his Guru Umāsvāti (Gridhrapinchhāchārya) author of *Tattvārtha*, Gunanandi, a logician, grammarian and poet, Śrutakīrtti wrote *Rāghava-Pāndavīya*, Śrīpāla alias Vādibhasimha, the commentator, Anantaviryya and his *Vritti* to *Akalanka-sūtras*, Dayapāla, his Prakriyā to the *Sabdānuśāsana*, Lokāchārya, a grammarian and astrologer, Sampūrnachandra, an astronomer, Śrīdhara skilled in mantras and medicine, Indranandi, author of *Pratisthā-Kalpa* and *Jvālinī-Kalpa*, Śivakotisūri illustrated the *Tattvārtha-sūtra*, Śrutamuni, a poet and grammarian, Vidyānanda illustrated *Āptamīmāmsā* and composed *Ślokavarttikālankāra* & *Budhesabhavana-vyākhyāna*, Akalanka, his Bhāsya to *Devagāma-stotra*, Prabhachandra, wrote the *Mārttanda*, Nemichandra, author of *Trilokaśāra*, and Devachandra author of *Rājāvali-Kathe*.

P. 203. Jainism prevailed in Mysore before the third cent. B.C. and it continued a popular faith during more than a thousand years of the Christian era It was the State creed in the time of Gangas, of some of the Rāshtrakūtas and Kalachuryas and of the early Hoysalas Also of the minor states of Punnata, of the Santaras, the early Changalvas and the Kongalvas But the Chola conquests in 1004, the conversion of the Hoysala King in 1117 and the assasination of the Kalachurya King in 1167 were severe blows to its influence In an endeavour to accomodate itself to the age, Jina is described in 1151 as Siva, Brahma, Buddha and Vishnu, and for a generation following we find, chieftains who were supporters of all the four creeds.

List of Jain hierarchy and the succession of Jain Gurus according to the inscriptions (mentioned) arranged according to date of the first, fifth, eleventh, twelfth, fifteenth and sixteenth centuries

P 204 Arhadbali formed four divisions of the Sangha—the Sena, Nandi, (Tridivesa or) Deva and Simha sanghas

Mallishena Maladhāri, a disciple of Ajitasena

There were no Brahmanas in the South in the time of Mukkanna Kadamba, the third cent

P 206 Sankarāchārya opposed the Jains and revived Siva worship but in the middle of the twelfth century was established the Lingayit faith and into this great number of Jains were merged, while Jain images and temples were converted to Linga use.

P 207 Conversion of King Bitti Deva (Hoysala) from Jainism to Vaiṣnavism by Rāmānuja. Bitter animosity continued to exist against the Jains and in 1368, they complained in a body to King Bukka-Rāya of the persecution by the Vaisnavas

P. 208 From the Vīra-Śaivas, who had largely superseded the Jains in the west, the latter were exposed to violent opposition. In 1638 an over-zealous Lingayat official stamped a Linga on the pillars of the principal Jain temple at Halebid,

P. 209. The Jain disputant Vidyânanda and his success in various royal courts and his destruction of the Christian faith at Seringapatam.

P. 210. Inscription of 812 mentions the Yapaniyas, a Jain unorthodox sect (E. I. Vol IV p 338).

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KARNA, RAM. *Bijapur Inscription of Dhavala of Hastikundi, Vikrama-Samvat* 1053. (EI, x, 1909-10, p. 17-24)

The stone was originally fixed in Jain temple situated about 2 miles from the village of Bijapur in the Bālī dist of the Jodhpur State. It was subsequently removed to the *dharmaśāla* belonging to the Jain *mahājans* of Bijapur—A grant to a Jain temple by Vidagdharāja (Rāṣṭrakūṭa)—Practically there are two inscriptions of dates. Sam. 1053 and 996.

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SASTRI, H. KRISHNA *Two Nolamba Inscriptions from Dharmapuri of the 9th century A D* (EI x, 1909-10) P 54-70

Invocation to the doctrine of the Jinendras—Erection of a Jain temple in Tagaḍūru (Dharmapuri, Salem Dist) by the merchants Nidhiyanna and Chandiyanna grant made to Kanakasena pupil of Vinayasena of the Pogariya-gaṇa, Sena anvaya and Mūla-saṃgha. See note 1. P 69 also

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PATHAK, K B *Pimpari plates of Dharavarsha—Dharmarāja ; Saka-Samvat* 697 (EI, x, 1909-10, pp 81-9)

P. 83. Jina Sena's *Harivamśa* quoted and discussed for the identity of Śrīvallabha of the inscription

Śravana Beḷgola epitaph of Malli Shēna quoted and discussed

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BANERJI, RAKHAL DAS *New Brahmi Inscriptions of the Scythian Period* (EI, x, 1909-10, pp 106-121) [With illustrations].

(1) Inscription on a coping-stone. (2) Inscribed Digambara Jain image, the year 9 (Kushana era). (3) Inscribed Jain image, the year 12, excavated from a Digambara Jain temple at Ramnagar (4) Inscribed image of Sambhavanātha, the year 48. Jain images of the Scythian period cannot be identified unless the names are mentioned in their inscriptions Distinctive symbols were assigned to the Jains at a much later period (5) Inscribed Jain image, the year 58. (6) Inscription on a Jain image from Mathura, the year 71 (7) Inscribed Chaturmukha from Ramnagar, the year 74. (8) Inscribed image from Mathura, the year 80 (9) Inscribed bas-relief from Mathura, the year 99, this is an image of Pārśvanātha with a seven-hooded snake on the head.

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SASTRI, H. KRISHNA *Danavulapadu Pillar Inscription of Srivijaya.* (EI, x. 1909-10, p. 147-153)

Engraved on the three faces of one of the Jain pillars at Danavulapadu, Cuddapah district Records that general Srivijaya voluntarily resigned this world & took Samnyāsa in order to attain eternal bliss In the second part of the inscription is an invocatory clause proclaiming glory to the prosperous doctrine of the Jina King Nripatunga also called Atiśayadhavala and Amoghavarṣa, identical with the Rāṣṭrakūta Amoghavarsa I (A D 814 5 to 877-8)—Śrīvijaya mentioned in the Sravana-Belgoḷa epitaph of Mallisena, was one of the Jain teachers of great learning, a successor to Hemasena and a contemporary of an unspecified Ganga king

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FLEET, J. F. *The Hathi-Gumpha Inscription.* (JRAS, 1910, pp. 824-828).

P. 825. The inscription is a Jain record, in somewhat imperfectly spelt Prākrit, beginning with the formula :—*Namo Arahantānam namo sava-sidhāna.* It contains a brief account of the career of Khāravela from his birth to the 13th year of his reign.

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BHANDARKAR, D R. *The Chahamanas of Marwar.* (EI, xi, 1911-12, p. 26-79).

Pp 30-31 INSCRIPTIONS NOTED · (4) Sevāḍı (Samıpatı) stone inscription of Katukarāja, Chahamana V S 1172 mentions Shanderaka gachchha (6) Sevādī stone inscription of Kaṭudeva, (Katukıaja) [Simha]Samvat 31 (V S 1200) (7) Nādlāī (Nadūladāgıkā) stone inscription of Rāyapāla Chahamana [V S] 1189 (8) Nādlāī stone inscription of Rāyapāla . [V S] 1195—Grant by Rajadeva of the Guhila family. (10) Nādlāī stone inscription of Rāyapāla, [V.S.] 1200 (11) Nāḍlāī stone inscription of Rāyapāladeva, [V S] 1202 Forbidding the slaughter of living beings on the 8th, 11th & 14th days of both the fortnights & threatening with capital punishment those who killed or caused others to kill living beings The word amāri-rudhi occurring in it means "the edict of the non-slaughter (of animals)" (12) Kırādū stone inscription of Ālhanadeva, [V S] 1209 (13) Sāṇderāv stone inscription of Kelhanadeva, [V S] 1221 grant by Analadevi, Queen mother of Kelhanadeva (15) Lālrāī stone inscription of Kelhanadeva; [V.S] 1233 (16) Lālrāī stone inscription of Lākhanapāla and Abhayapāla, [V S] 1233. (17) Sāndcrāv stone inscription of Kelhanadeva, [V.S] 1236 (18) Jālor stone inscription of Samarasimhadeva, [V S] 1239 found in an old mosque which was constructed of materials supplied by demolishing Jain shrine (19) Jālor stone inscription of Samarasimhadeva, [V S] 1242 found in the same mosque. (22) Junā stone inscription of Sāmantasimhadeva, [V S] 1352 (23) Jālor stone inscription of Sāmantasimhadeva [V S] 1353 (24) Kot-solankiyā inscription of Vanavīra, [V S] 1394 (25) Nāḍlāī stone inscription of Ranavīradeva, [V S] 1443. The above inscriptions refer to the grants made to the Jain temples

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LUDERS, H *On some Brahmi Inscriptions in the Lucknow Provincial Museum* (JRAS, 1912, pp. 153-179).

Interpretation of certain inscriptions in some Jain images preserved in the Museum, quoting Mr. R. D. Banerji's readings thereon.

(It is a comment on Mr. Banerji's paper in the Journal of the Asiatic Society of Bengal, n.s, vol. v, 1909, pp. 243 f, 271 ff.).

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LUDERS, H. *A list of Brahmi Inscriptions* (EI. x, appendix, 1912).

I NORTHERN INSCRIPTION.

Mathurā (Kankālī Ṭīlā, now Lucknow Provincial Museum) 16. S 4 —Jain image inscription, 1892, 1904 17 S 5—Jain image inscription, 1892, 1904 18 S 5 —Jain image inscription of the time of *devaputra* Kaniṣka, 1891, 1904 19 S 5 —Jain image inscription, 1873, 1887, 1890, 1904 20, S, 5 —Jain image inscription, 1873, 1900 21 S 7 —Jain image inscription of the time of *mahārājarājātirāja devaputra* Shāhi Kaniṣka, 1888, 1891. 22 S. 9 —Jain image inscription of the time of *mahārāja* Kaniska, 1873, 1887, 1904 24 S 15.—Jain image inscription, 1891, 1901 25 S 18 —Jain image inscription, 1891, 1892 26 S 18 —Jain image inscription, 1891, 1892, 1904 27 S. 19.—Jain image inscription, 1891 28 S 20—Jain image inscription, 1873, 1887, 1889, 1891. 29 S 20 —Jain image inscription, 1891 30 S 22 — Jain image inscription, 1873, 1891 31 S 22 —Jain image inscription, 1889, 1891 32 S 25.—Jain image inscription, 1891, 1904, 34 S 29 —Jain image inscription of the time of *mahārāja* shka, 1891, 1903. 35 S 29 —Jain image inscription of the time of *mahārāja devaputra* Huviska 1891, 1892, 1903, 1904. 36 S 31 —Jain image inscription, 1892 37 S 32 —Jain image inscription, 1892 39. S. 35.—Jain image inscription 1891 41 S 38.—Jain elephant capital inscription of the time of *mahārāja devaputra* Huviṣka, 1873, 1874, 1898, 1904 42 S 44 —Jain image inscription of the time of *mahārāja Huviska,* 1891, 1892 44 S 45.—Jain image inscription, 1891 45. S 47 —Jain image inscription, 1873, 1887, 1891 46 S 48 — Jain stone inscription of the time of *mahārāja* Huviṣka, 1873, 1904. 47. S. 49.—Jain image inscription, 1891, 1892, 1894, 1901, 1903, 1908,

JAIN IMAGE INSCRIPTIONS. LUCKNOW PROVINCIAL MUSEUM.

48. S. 4.—*Do,* 1891, 1904, 1908. 49. S. 50.—*Do,* 1892. 50. S. 50.—*Do,* 1891, 1892. 53. S 52—*Do,* 1892, 1904. 54. S. 54.—*Do,* 1889, 1891, 1901, 1904. 55. S 57—*Do,* 1877, 1880, 1885, 1892 56. S 60.—*Do,* of the time of *mahārāja rājātirāja devaputra* Huviṣka, 1891, 1892, 1904. 57. S. 62.—*Do,* 1885, 1887, 1891, 1904. 58, S 62.—*Do,* 1892. 59, S. 72.—*Do,* on sculptured stone-slab of the time of *Swāmi mahākṣatrapa* Śoḍāsa, 1891, 1892, 1895, 1901 66. S 80.—*Do,* on image, of the time of mahārāja Vāsudeva, 1891 67 S 81—*Do,* 1892. 68. S. 83.—*Do,* of the time of mahārāja Vāsudeva, 1870, 1873, 1890, 1904. 69 S 83—*Do,* 1873. 70. S. 86.—*Do,* 1891 71 S 87 (?)—*Do,* 1891. 72. S 87—*Do,* of the time of *Mahārāja rājātirāja Shāhi* Vāsudeva, 1873, 1904. 73. S. 90—*Do,* 1873, 1887, 1892. 74. S 93—*Do,* 1892. 75. S 95.—Jain panel inscription, 1889, 1890, 1892, 1901 76. S 98.—Jain image inscription of the time of *rājan* Vāsudeva, 1873, 1887, 1888, 1904, 77. S 98—*Do,* 1892 78 S. 99—Jain stone inscription of the time of some *mahārāja rājātirāja,* 1896 80.—Jain image inscription of the time of *devaputra* Huviska, 1892 81.—*Do,* of the time of *mahārāja rājātirāja,* 1892 83—*Do,* of the time of *mahārāja mahākshtrapa* Ma , 1892 84—*Do,* 1891 86—*Do,* 1891 87—*Do,* 1891 93—Jain stone inscription, 1891, 1892 94—*Do.* 1892, 1901, 1905. 95—Jain inscription on carved panel, 1891, 1904 96.—Jain image inscription, 1892. 97—Jain stone inscription, 1874, 1877, 1880, 1904 99.—Jain inscription on sculptured *torana,* 1891, 1892. 100.—Jain tablet insscription, 1892, 1901. 101.—Jain frieze inscription, 1891, 1894, 1901 102.—Jain inscription on sculptured slab, 1885, 1901, 1904. 103.—Jain inscription on sculptured panel, 1892, 1901 104—*Do,* 1892. 105.—*Do,* 1892, 1894, 1901. 106—*Do,* 1892, 1901 107—*Do,* 1891, 1901 108.—Jain inscription on sculptured pillar, 1891, 1901, 1904. 110.—Jain image inscription, 1891, 1892 112—*Do,* 1891. 113.—*Do,* 1889, 1891. 114—*Do,* 1891. 115—*Do,* 1891, 1904 116—*Do,* 1891. 117.—*Do,* 1891, 1892, 118—*Do,* 1892 119—Jain inscription on a large slab, 1892 120—Jain image inscription, 1892 121.—*Do.* 1891, 1892, 1900. 122—*Do,* 1892, 1901 123.—*Do,* 1877, 1880, 1892, 1904. 124.—Jain

inscription, 1889.

II—SOUTHERN INSCRIPTIONS

966.—Junāgaḍh (now State Printing Press, Junāgaḍh) Jain (?) stone inscription, of the time of *rājan mahākṣatrapa swāmi*-Rudrasimha, 1876, 1895, 1908.

1345.—Udayagiri cave (Hāthigumphā) inscription of the Kalingādhipati Khāravela, 1825, 1837, 1877, 1880, 1885, 1895, 1898, 1910.

1346—Udayagiri Jain cave (Svargapuriagumphā) inscription, 1837, 1877, 1880, 1885.

ADDITIONS AND CORRECTIONS. I—NORTHERN INSCRIPTIONS.

LUCKNOW PROVINCIAL MUSEUM JAIN INSCRIPTIONS:

22a (1363). S 9—Inscription, 1909, 1910, 1911, 1912. 23a (1364) S 12.—*Do*, 1909, 1910, 1911 45a (1366). S 48.—*Do*. of the time of *mahārāja* Huviṣka, 1909, 1910, 1911, 1912 51 — . and read 'Jain (?)' instead of 'Buddhist' 58a (1368) S. 71.—*Do*, 1909, 1910, 1912 59a (1369) S 74—*Do* 1909, 1910, 1912.

MATHURA MUSEUM JAIN INSCRIPTIONS

69a (1373) S 84—Balabhadra Kūnd Jain image inscription of the time of *mahārāja rājātirāja devaputra shāhi* Vāsudeva, 1909, 1910. 81a (1374)—*Do*, of the time of some *mahārāja*, 1910. 89c. (1377). S 97 (?)—*Do*, 1910

LUCKNOW PROVINCIAL MUSEUM JAIN INSCRIPTIONS:

107a. (1382).—Inscriptions, 1910. 107b (1383).—Kankālī Ṭīlā, Jain tablet inscription, 1894, 1910. 107c (1384).—stone-slab inscription 1910, 1912. 107d (1385).—*Do*, 1910, 1912.

MATHURA MUSEUM INSCRIPTIONS

107e. (1386).—Jain statuette inscription, 1910. 107f. (1387).—*Do*, at Mātā Maṭh, 1910 107g. (1388).—Jain image inscription at Kaṅkālī Ṭīlā, 1910. 107h, (1389).—*Do*, 1910.

LUCKNOW PROVINCIAL MUSEUM INSCRIPTIONS.

124a. (1390)—Jain (?) stone inscription, 1910, 1912 959—. and read 'Rājgir (Son Bhāṇḍār) Jain' instead of 'Rājgir (Sonbhāṇḍār) Buddhist'.

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CHARIAR, T. DESIKA *Numismatics with special relation to South India.* (QJMS, iii, 1913, pp 1-11).

P. 6 Buddhism or Jainism had a strong hold in South India as the prevailing religious faith during the period of the currency of the Pallava coins at some period subsequent to that of Asoka

P 8 It is wrong to identify that last of the first line of Pandyan kings converted from Jainism to the Hindu faith

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ALLAN, JOHN. *Catalogue of the Coins of the Gupta Dynasties and of Śaśānka, king of Gauda* London, 1914

P. xviii The Lichchhavis played an important part as an illustrious family ruling at Vaiśālī—The early history of Buddhism and Jainism.

171

RICE, B. Lewis *Coorg Inscriptions*, (Epigraphia Carnatice, vol. i.—Archæological Survey of India, New Imp Series, xxxix). Madras, 1914.

P. 2. The Jain faith was at first exclusively the State religion

Pp 2-3. Kadambas Death of the Kadamba king Nīti-mahārāja with the performance of the Jain rite of *sannyāsanam*

Pp 3-12. Gangas Foundation of the Ganga dynasty by two Jain princes of the Iksvāku (Solar) race—Help of the Jain *āchārya* Simhanandi. Jain traditions representing Chandragupta as ending his life at Śravaṇa Beḷgoḷa in Mysore—Gift made by the Ganga king Koṅgaṇi-

mahādhirāja (Avinīta) to a Jain priest—Donation of the village of Badaneguppe to the Śrīvijaya Jain temple of the Talavana-nagara (Talakāḍ) by the minister of Akālavarṣa Prithuvī-Vallabh—The Jain *Harivamśa* composed by Jinasena in 783 A D.—Jain immigrants in the Punnāta country in the 4th century B C.—Harisena's *Brihatkathākośa* composed in 931—Jinasena of the Brihat-Punnāṭa-sangha—Donation to a Jain priest the twelve hamlets of Bilūr for the Satyavākya—Jina temple of the Penne-Kaḍanga—A Jain priest of Śravana Beḷgoḷa acquiring possession of Perggadūr—*Śāsana* of the *basadi* (or Jain temple) of Perggadūr Nandiśvara, an island in the Jain cosmography Nandīśvara temple erected by the Jains in Delhi—Fifty-two Jain temples in the island of Nandīśvara—*Trilokasāra* and *Nandīśvara-bhakti*—Close connection between the Jains of Coorg and those of Śravana Belgola in Mysore—Śrīpur, a place where a Jain temple is said to have been erected in the *Devanhlli plates*

Pp 13-16 Changālvas Changālvas or Changāluvas, originally Jains—The Jain priests of the Hottage (or Pustaka)—*gachchha* claiming exclusive Jurisdiction over *basadis* at Panasoge and at Tale-Kāverī in Coorg—One of the *basadis* or Jain temples at Panasoge set up by Rāma endowed by the Ganga king Mārasimha, 961-974—Kopana-tīrtha, a great sacred place of the Jains—Ganga-Rāja's restoration of ruined Jain temples throughout Gangavādi

Pp 16-18 Kongālvas · The Kongālvas were Jains—Gunasena-Pandita, *guru* of Rājādhirāja-Kongālva and his mother Pochabbarasi —Restoration of a temple in 1390 by a Jain priest

Pp. 18-19 Hoysaḷas. Vidyādhara Būchidevarasa, a Jain priest

Pp 30-50 1 Copper plates of Avinita Kongani found in the Treasury at Mercara Date 466 A D 2 A stone inscription of Satyavakya at Bilūr (in Kiggaṭ-nād) Dated 888 A D 4. A stone inscription of Satyavakya at Peggūr (same nāḍ). Dated 978 A D. 10 The Añjanagari Jain stone inscription. Date 1544 A D 30. On a stone at Naḷlūr (Hattugaṭṭu-nād) in a hittal west of Tītaramādu Mādayya's house. Date about 1050 A D 31 On a stone on the tank bund at the same village, near Tītaramādu's house. Date about 1050 A.D 34 Mullūr stone epitaph of Guṇasena, west of the Pārśvanātha

basti in the Basti temple. Date 1064 A D 35. Mullūr pillar inscription of Rājendra-Kongālva and Rājādhirāja-Kongālva's mother. Date 1058 A.D. 36. A memorial perhaps of Prithuvī-Kongālva's queen. Date 1070 A.D. 37. On the north wall of the same Pārśvanātha *basti* of Śrī-Rājādhirāja Kongālva's mother Pochabbarasi. Date about 1050 A D 38. On the basement of the same *basti* of Rājendra-Rājendra-Chola-Kongālv's son Kongālva Date about 1050 A D. 39 On a stone near the Crandranātha *basti* in the same *basti* Date 1390 A.D 40. On a stone near the *mandapa* in front of the Chandranātha *basti* Date 1216 A.D. 41. On the footprint stone in front of the Śāntiśvara *basti*, in the same *basti*. Date about 1030 A D 42 On a stone in the northwest angle of the enclosure of the same *basti* Date about 1050 A.D. 56 On the tomb of Prabhāchandradeva at Dodda Kanagālu, in the Gaṇda's field. Date 1044 A D

Pp 51-72 Translations.

Pp 73-100 Text as in the original

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BHANDARKAR, D R. *Chitorgadh Praśasti* (JBRAS, xxiii, 1914, pp 42-60)

Descriptive account of the work *Chitrakūṭadurge Mahāvīra-prāsāda praśasti*, occurring in the list of Jain Mss given in Prof Kathavate's report for the years 1891 95. This *praśasti* of the temple of Mahāvīra on the fort of Chitrakūṭa was composed by Śrī Chāritra-ratnagaṇi It was copied in Sam 1508 in the Prajāpati cycle year

The divine Vāsudeva in the opinion of Patanjali, is different from the Ksatriya Vāsudeva (J B B R A S., xxiii, 1914, Pp 96 103).

P. 101. Pānini's two aphorisms condensed into one by the Jain grammarian Śākaṭāyana–Hemachandra borrowed same

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THOMES, F. W. *Notes on the Edicts of Asoka* (JRAS, 1915, pp. 97-112).

Pp. 110. The word Samsarana in connection with the terrace (*alinda*) reminds one, of the *Samosaraṇas* of the Jain *Tirthankaras*

which are illustrated and considered in Dr. Huttemann's "Miniaturen zum Jinacarita" (Baesler Archiv, iv, 2, 1913) and in Dr Coomaraswamy's "Notes on Jaina Art" (Journ of the Indian Art and Industry, xvi, no. 127, 1914)

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FLEET, J F *A new Ganga Record and the Date of Saka 380.* (JRAS, 1915, pp. 471-485).

Pp. 474-481. Points for and against the acceptance of the date of Śaka 380, A.D 458, put forward in *Lokavibhāga*, a Digambara Jain work on cosmography, for a Pallava king Simhavarman

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BARNETT, L D. *Two inscriptions from Balgaum, now in the British Museum* (EI, xiii, 1915-16).

Pp. 15-36. Engraved on large stone tablets. The stones belonged originally to the three Jain temples, the remains of which stand in the fort at Belgaum, Bombay Record that the temple was founded about A D 1200 by Bīchana or Bīchirāja, an official of Raṭṭa prince Kārtavīrya IV, and was named Ratta-Jinālaya, ("The Jain temple of the Rattas").

A.—Grant by Raṭṭa Prince Kārtavīrya IV, A D 1204. Given to Śubhachandra, a disciple of Nemichandra, disciple of Maladhārideva & belonged to the Pustaka Gachchha, Desigana, Kondakunda-anvaya, Mūlasangha, An assignment of land at Venugrāma i e, Belgaum.

Records that Bīchana founded the Raṭṭa-Jinālaya temple at Belgaum—donations for the upkeep of the Jain temple named Ratta-Jinālaya at Belgaum. The composer of the record is Bālachandra-deva, styled Kavi-Kandarpa, a disciple of Mādhavachandra.

B.—Of the same time and date

The Jain doctors Maladhārideva, Nemichandra and Śubhachandra —Records grant of the village of Umbaravāni and certain lands for the benefit of the Raṭṭa-Jinālaya Jain sanctuary in Belgaum, dated A.D. 1204.

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BANERJI, R D *Inscriptions in the Udayagiri and Khandagiri Caves* (EI, xiii, 1915-16, pp 159-167).

1 Inscription on the Manchapuri cave—Mentions temple of the Arhats & caves for the Sramanas of Kalinga 2 Inscription in Manchapuri cave—Lower storey, front wall 3 Inscription in Manchapuri Cave—Lower storey, side wall 4 Inscription in the Sarpagumphā, to the left of the doorway 5 Inscription in the Sarpagumphā, over the doorway 6 Inscription in the Haridas Cave 7 Inscription in the Bagh Cave 8 Inscription in the Jambeśvara Cave 9 Inscription in the Chota Hāthigumphā 10 Inscription in Tatwagumphā No II 11 Inscription in the Anantagumphā, mentions cave of the monks of Dohada 12 Inscription in Anantagumphā 13 Painted inscription in Tatwagumphā No I 14 Inscription of Udyotakesari in the Navamuni cave (of about the 10th century A D) 15 Second inscription in the Navamuni cave N B Both Nos 14 & 15 mention Khalla Śubhachandra, disciple of Kulachandra, who belonged to Grahakula, of the Arya congregation & belonged to Desigana 16 Inscription of Udyota keśari in Lalatendu-Keśari's cave of about the 10th century A D mentions setting up of the images of the twenty-four Tīrthankaras 17 Inscription in the Ganeśagumphā

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FLEET, J F. *Some Records of the Rāshtrakūta kings of Malkhed (concluded from VII, p 231)* (EI, xiii, 1915-16, p 190-194)

Pp 190-194. K Mulgund inscription of the time of Krisna II—A D 902-903 Found at Mulgund, Dharwar district in a Jain temple. Some officers of the Rastrakuta king Krishnavallabha II granted fields for the Jain temple to a Jain teacher named Kanakasena of the Sena lineage, a disciple of Virasena who was disciple of Acharya Kumarasena

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GUPTE, Y. R. *Two Talesvara Copperplates* (EI, xiii, 1915-16, p. 109-21).

P. 117, note 9. Prof. V. V Sovani thinks that the word *Kaṭuka* might mean a sect of the Jains. According to Mr. Gupte a reference to the Jains in particular is not very clear

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SHASTRI, H KRISHNA *South Indian Inscriptions, Vol ii* Madras, 1891-1917. (Archæological Survey of India, New Imp. Ser. Vol. x)

P 5, n. 4 The Chālukyas, patrons of the Jains

Pp 6, 12 Śramanas, same as the Jains

P 48 Measurements of the villages of Pālaiyūr and Ārappār including Jain temples and the land enjoyed by the community of Jain teachers (ganimurrūttu)—Palli, meaning a Jain temple

P 52, n 2, 390, n 2 *Pallichchhandam*, meaning a gift to a Jain temple

P 60 Measurement of the village of Ku[ruv]āniyakkudi including a Jain temple

Pp 376, 388, 389n Land belonging to the Digambara Jains—The Kshapanakas, same as the Digambaras

Pp. 380, 387. The Ganga family obtaining increase through the might of the Jain teacher Simhanandi

Pp. 381, 387 Identity of Amoghavarsa, the contemporary of Prithivīpati I, with the Rāṣtrakūta king Amoghavarṣa I (A D 814 15 to 876-78).

180

JAYASWAL, K. P. *Hāthi-Gumphā Inscription of the Emperor Khāravela* 173 B C—160 B C (JBORS, iii, 1917, p. 425-472).

P. 425 Entry of Jainism into Orissa within 100 years of the death of its founder Mahāvīra

Pp. 428-429. Eight auspicious symbols of the Jains called *Aṣṭamangalas* —1 Svāstika 2 Mirror 3. Kalaśa (jar) 4 Bhadrāsana (hour-glass-shaped cane-seat) 5. Fishes. 6. A flower garland 7 A hook. 8. A crown like symbol.

P. 447. Jainism was more a philosophy than a religion of dissenting Hindus.

P. 452. Mauriya-kāla and Jainism—Jain books and inscriptions claim Chandragupta as a Jain Imperial ascetic

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BANERJI, R. D. *Note on the Hāthi-Gumphā Inscription of Khāravela.* (JBORS, III, 1917, p. 486-507).

P. 490. Reference to certain canonical text of the Jains out of use during the reign of the Mauryas

P. 491 Acts done by Khāravela to promote the Jain faith

P. 503 Khāravela, a Jain

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SAHNI, D. R *Chandrāvati Plates of Chandra-Deva ; V S.* 1150 & 1156. (EI, XIV, 1917-18 p. 192-209)

Reference to two Jain temples at Chandrāvatī—Erection of a Śvetāmbara Jain temple on the site of the temple of Chandramādhava

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RICE, LEWIS *Penukonda Plates of Madhava II (III)* (EI, xiv, 1917-18 p 331-340)

P 334 *Lokavibhāga*, a Digambara Jain work in Sanskrit, treating of Jain cosmography—Its contents first delivered by the Arhat Vardhamāna—Its translation by the Risi Simha Sūri from Prākrit to Sanskrit—A copy of it made by Muni Sarvanandin in Pāṭalika in the Pānarāṣtra—Date, the 22nd year of Simhavarman, the lord of Kānchī, and in 80 beyond 300 of the Saka years

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JAYASWAL, K. P. *A Note on the Hathi-Gumpha Inscription* (JBORS, IV, 1918, p 96-98).

P. 97 Employment of the terms *nisidhi* and *nishidhi* by the Jains to denote ornamental tombs of their saints

P. 98. *Arhat-Nisidiyā.*, a resting place for the *Arhats* or advanced saints of Jainism.

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JAYASWAL, K. P. *Hathi-Gumpha inscription revised from the rock.* (JBORS, iv, 1918, p. 364-403).

P. 366. Presence of contrast of Jainism with Buddhism..

Existence of the images of the Jinas or Tīrthankaras as early as 460 B C.

Worship by the Jains of the remains of their prophets and erection of monuments on the relics called *nishidī.*

Pp 366 367. *Yāpa (Yāpana)sangha,* an early Jain school arising after the death of Bhadrabāhu, a contemporary of Chandra Gupat.

P. 383 Usage of *nikās, nikāl* by the Jains of Upper India.

Pp. 385-386 Interpretation of the expression "Kalingan Jina".

P. 388. *Bhadrabāhu-Charita,* a work on the history of Jainism.

P. 390. Jiva-Deva-Sri, a former king of Kalinga, was a patron of Jainism.

Amongst the Jains *Chakra* symbolises the spread or conquest of religion

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NAHAR, P. C *Jaina Inscriptions, containing index of places, glossary of names of Shrāvaka castes and gotras of Gachhas and Āchāryas with dates. Pt. I.* Calcutta, 1918 (Jaina Vividha Sāhitya Shastra Mālā, No. 8).

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RANGACHARYA, V. *A Topographical List of the Inscriptions of the Madras Presidency.* (Collected till 1915). With notes & References. 3 vols., Madras, 1919.

I

P. 25. Anantapur Dist. Penukonda *tāluk.*

167. Penukonḍa (Kanarese) Slab placed by the side of the well in the Pārsvanātha temple Records that it is the tomb stone of Nāgaya, the lay disciple of Jinabhūṣaṇabhaṭṭāraka-Deva

II

P. 29. Anantapur dist Tāḍpatri *tāluk*

203. Tāḍpatri (Kanarese) On the north-west corner of the *prā-kāra* of the Rāmeśvara temple, first stone A Jain record of Udayāditya, son of Somideva and Kāncheladevi, in S 1120 expired, Kālayukta The donor resided at Tātipara Tāḍpatri Dr Hultzsch suggests that the stone was probably transferred from some Jain building, of which no traces remain

III

P 56 Arcot North dist Arni *tāluk*

210 Pūndi (Tamil) On the west wall of the Jain temple of Ponnināṭha A record of Sambuvaraya Records the building of a Jain temple called Vīravīra-Jinālava and the gift of a village to it

P 57 Arcot North dist Arni *taluk*

216 Vilappakkam (Tamil) On a slab lying in front of the Nāganāthesvara temple A record in the 38th year of the Chola king Madiraikonda Parakesarivarman (Parāntaka I) Records the sinking of a well by the female disciple of Aristanemipidarar of Tiruppānmalai i.e., Pañchapāṇḍavamalai), the preceptor of the local Jains

IV

P. 69. Arcot North dist Chevyār *taluk*

308 Ukkāl Tamil) A record of the Chōla king Kō-Rājarāja-Kesarivarman *alias* Rājarājadeva I, dated in this twenty fourth year It deals with defaulters of land revenue in villages held by the Brāhmans, the Vaikhānaras and Jains in the Chōḷa, Pāṇḍya and Tondamandalam countries and authorizes the villagers to confiscate and sell the lands if taxes were unpaid for two full years.

V

P. 79 Arcot N. dist Polur *tāluk*.

383 Tirumalai (Grantha and Tamil). On the top of the Tirumalai rock A record in the 12th year of the Chōla king Ko-Parakeśarivarman, *alias* Udaiyār-Rājendra-Choladeva I (conqueror of Jayasimha). The first part of the inscription describes his conquests. The second part records gift of money for lamp and offerings to a Jain temple on the hill by the wife of a merchant of Malliyūr in karaivaḷi, a subdivision of Perumbānappādi The Jain temple was evidently founded by Kuṇḍavi, the king's aunt, and was in the pallichchandam of Vaigāvūr, in Mugaināḍu, in Pangalanādu, Jayangondachōḷamaṇḍalam.

384 On a buried rock between the Gōpura and the painted cave. A record in the 12th year of the same Chola king Gift of money for two lamps by Chinnavai, evidently a Chōla princes and Pallava Queen,

P 80 385 Do Do On a buried rock in front of the Gōpura A record in the 21st year of the Chōla king Korāja-Rājakeśarivarman, *alias* Rājarājadeva I Records that a certain Gunavīramunivar built a sluice called after a Jain teacher Ganisekhara maru porchūriyan, the pure master who is said to have been skilled in the elegant arts)

[It is difficult to say who this Guṅavīra Munivar was Tamil literary tradition speak of (1) Gunasāgar who composed Yāpparungalagārigai whom the Abhidan attributes to S 300, (2) Gunabhadra, the teacher of Mandalapurusa, the author of the *Chūdāmani* Nigantu who was the contemporary of the Rāstrakūta Krisna III, and (3) Gunavīra Pandita, the author of Neminātha and Vachchanandimālai The last of these was the contemporary of Tribhuvanavīra or Kulottunga III]

388. On the walls of a mantapa at the base of Tirumalai rock A record in the 12th year of Rājanārāyana Śambuva-rāja, regarding the setting up of a Jain image (Arhan) by a lady of Ponnūr

391 In a small shrine below the painted cave. Records that one Arishtanemi *āchārya* of Kadaikottūr, a pupil of Paravādimalla of Tirumalai, caused the image of a Yakṣā to be made.

393-94. Doorway of the painted cave A record of the king Viḍukāḍaḷagiya Perumāḷ (Vyāmuktaśravaṇōjvala), the Adigamān of the

Chera race and Lord of Takaṭa (Tagaḍûr) . He was the son of Râjarâja and descendant of Yavanıka, king of Keraḷa or Eaḷini, king of Vanji. Records the repair of the images of a Yakṣa and Yakṣi, the presentation of a gong and the construction of a channel.

VI

P, 108. Arcot North Dist. Walajapet *taluk.*

631. Panchapâṇḍavamalai (near Arcot) also called Tiruppânmalai :

(Tamıl) On a boulder. A record in the 50th year of the Pallava king Nandıpottaraśar, saying that the images of a Yaksı named Ponniyakkiyâr and a saınt Nâganandın which are preserved to the present day were cut out of the rock by Nâranan, the son of Maruttuvar of Pugalâlaımaṅgalam Yakṣas and Yakṣıs were guardıan deities of Jain temples see Des Cat. Sans Mss XVI pp. 6367-8 for a work on their method of worship.

VII

P. 115 Arcot North Dt Wandıwash *tâluk*

Melpâdı : This place, 6 miles north of Tiruvallam, figures in the Karkâd plates of the Rāstrakūṭa Krısna III as the place of his encampment in 959 and is thus ancient According to tradıtion its ancient temple was Jaın but made Śaivite by the Devāram saints

P. 119 Arcot North Dist Wandıwash *tâluk*

708. Teḷḷâru · (Tamıl) See North Arcot Manual, II P. 445 which refers to the local mud fort of Nanda Râja and Jains.

Pp. 119-20 Arcot North Dist Wandiwash *tâluk* Vallimalaı (near Tıruvallam) . The following epigraphs show the importance of this place as a Jaın centre The tradition connecting it with Valli and God Subrahmanya of Tıruttanigaı is of later origin

710. Rock inscription in a Jaın cave on the hill. A record of the Gaṅga king, Râjamalla (I), the son of Ranavıkrama, grandson of Śrī-purushâ (725 776), and great-grandson of Śıvamâra (I, 679-713 circa). Râjamalla was the excavator of the cave,

710 B. (Kanarese in Grantha characters). On the rock. A record of the Ganga King Râjmalla. Records the founding of a Jain shrine.

710 C. ,Kanarese Grantha characters). On the same rock. The record of a Bâna king. Records the setting up of the image of Deva-sena, the pupil of Bhavânandin and the spiritual preceptor of the king. [The teacher Bhavânandin who figures here is apparently different from the author of the Bhavânanda, a treatise on Nyāya, to whom Dr. Hultzch refers in his Rep. Sans. Mss. No. 1631).

710 D. (Kanarese). On the same rock. Records the setting up of a Jain image, "by the Jain preceptor Āryanandin". The erection of the image in the above epigraph is also attributed to this saint.

710 E. *(do), do.* A damaged record.

P 123 Arcot North District. Wandiwash *tāluk.*

742 Vedāl (Tamil). A record in the fourteenth year of the Pallava king Nandi Mentions Vīḍāl and Vidār-palli (probably) the Jain temple at Vidāl.

743. A damaged record Mentions Mâdevi Arindamangalam also spelt Mâdevirandamangalam

744 A record in the 14th year of the Chola king Rājakesari-varman Mentions Kanakavīra-Kuratti, a disciple of Kunakīrtti-bhattārar.

VIII

P 175 Arcot South District, Gingee *tāluk*

389. Singavaram: (Tamil) On a rock in the Tirunātharkunru Records the *nisidika* of Iḷaiyappadārar who fasted for 30 days. The reference is to the Jain habit of religious suicide

390. (Archaic Vaṭṭeḷuttu) Records the *niśidika* of Chandrānandi-āchārya who fasted for 57 days.

IX

P. 178. Arcot South Dist Tindivanam *tāluk.*

407. Olakkūr. (Tamil) In Archaic characters of the Pallava or the early 'Ganga-Pallava' period On a slab set up in the Brahman street in village Olakkūr. Records that the muchworn image at the top of the slab was caused to be cut by the king The image itself,

perhaps, represents Pividivividanga–Kurati. The inscription show that Jainism was under royal support in the district Nandivarman cut out, for example, a similar image at Pñchapāndavamalai near Arcot.

P. 179. Perumāndūr (A Jain centre in ancient period)

414 (Tamil) The shrine of Chandranātha A record in the fourteenth year of the Chōla king Kulōttunga-Choladeva (III ?), granting land to the image of Yaksi by Rājarāja Sambuvarāyan.

415. (Tamil) The shrine of Risabhanātha A record in the nineteenth year of the 'Ganga Pallava' king Vijaya–Nandivikrama-varman Records gift of paddy

416 do do A record in the 15th year of the Chōla king Kulottunga Chōladeva (III ?) Gift of land by Rājarāja-Sambuvarāvar

P 182. Arcot South District Tindivanam *tāluk*

Sirrāmūr (Śittāmūr) important Jain centre in the Dist

443 Inscription in Tamil Temple of Pārśvanātha A record in the seventeenth year of the Chola king Rājakesarivarman Gift of a lamp.

444 Shrine of Malaināthа *Do* in the tenth year of Chola king Rājādhirājadeva Gift of land

445 Shrine of Malaināthа Mentions Kāḍavarkōnpāvai, the queen of a Chola king

X

Pp 235-236 Arcot South Dist Tirukkōyitur *tāluk* Tirunaruṅgoṇḍai.

The Jain temple referred to in the following inscriptions were famous in mediæval history as a stronghold of learning

INSCRIPTIONS IN TAMIL

921. The Chandranātha shrine in the Appandanātha temple. A record in the 9th year of the Chola king Tribhuvana Chakravartin Kulottunga-Choladeva Gift of taxes

922. *Do.* in the 3rd year of Tribhuvanachakravartin Kōnērinmaikoṇḍān. Gift or land.

923. *Do.* in the 13th year of the Chola king Tribhuvanachakravartin Rājādhirājadeva. Gift of money

924 *Do.* in the 6th year of Tribhuvanachakravartin Konerinmaikondan

925 *Do.* in the 17th year of the Chola king Rājarāja I. Gift of land.

925A *Do* in the 1st year of Kulottunga-Choladeva Temple of Pārśvanādheśvāmi

XI

P. 240 Arcot South Dist Villupuram *tāluk*

963 Koliyanūr Inscriptions in Tamil On the east wall of the shrine of the ruined Jain temple Records the building of a portion of the temple by a merchant

964 *Do* Records in Kālayukta Gift of land

P 249 Arcot South Dist Villupuram *tāluk*

Villupuram The ancient name of this place was Jananātha-chola-chaturvēdimangalam and it belonged to Tirumunaippāḍināḍu It was associated to a certain extent with Jainism, as is proved by the ruins of Jain temples and Jain figures available therein

XII

p 258. Bellary Dist Alūr *tāluk*

31 Chippigiri The place is an important Jain centre and was first fortified by Bijjala Kalachūri of Kalchuri dynasty.

XIII

P. 269. Bellary Dist Bellary *tāluk*

113 Kurugōḍu (Kanarese) In a ruined temple Dated in the reign of the Vijayanagara king Virapratāpa-Sadāśivarāya-Mahārāya. Records in S 1467, Viśvāvasu, Gift of land to the Jain temple by Rāmarājayya, elder brother of Aliya-Lingarājaya, and grandson of Rāmarāja Oḍeyar, for the merit of his father Mallarāja Odeyar

XIV

INSCRIPTIONS IN KANARESE.

P. 282. Bellary Dist Hadagalli *tāluk*

187 Kattebennur: (Kanarese). On the base of the column left of entrance into the Āñjanēya temple in the same village. Records in Nandana, Phalguna, śu di 5, Monday, that a certain mason named Ālōja brought materials from the ruined temple of Bhōgēśvara at Kondadakaṭṭi which belonged to a Jaina-basti and built this temple for Hanumappa.

Pp 283-284. Bellary Dist, Hadagalli *tāluk*

189 Kogali: In the Rangamadhva mantapa of the Jain basti Gift of money

190 Kōgali On the pedestal of the smaller Jina-image in the same basti Registers in Paridhāvi, Chaitra, su di Chaturdasi, Sunday, the construction of the image by a certain Obeyama-śeṭṭi, a lay pupil of Anantavīryadeva

192 In the basti The Hoysala king Pratāpchakravartin Vīra Rāmanāthadeva Records in Yuvan gift of gold to the Jain temple of Chenna-Pārsva at Kogali

193 *Do. Do* on another pillar

194 *Do.* The Western Chālukya king Trailokyamalla (Sōmēśvara I) Gift of land

195 *Do.* The Western Chālukya king Āhavamalladeva (I or Taila II) refers in Ś 914. Nandana, to a victory over the Chōla king.

196 *Do.* The Western Chālukya king Trailokyamalla (Sōmēśvara I 1042-68) records in Ś 977 Manmatha, a gift by the Jain teacher Indrakīrti The basti had been built by Durvinīta.

P. 291. Bellary Dist, Hadagalli *tāluk*

237. Sōgi. On a fragment lying before Virappa's house in the same village The Hoysala king Vishnuvardhana Vīra-Ballāla seems to record in Kārttika, ba. di 5, Thursday, a gift of land to a Jaina Institution.

XV

Pp. 311 313. Bellary Dist., Hospet *tāluk*.

384. Vijayanagar : (Inscription in Sanskrit). On a lamp pillar in front of the Ganagitti temple. A record of Harihara (II), dated Feb. 16, A.D. 1386, saying that Iruga, caused a temple of Kuṇḍu Jinanātha to be built at Vijayanagara which belonged to Kuntala Vishaya in Karnāṭa country. A Jain teacher Simhanandin and his apostolic pedigree is given in the inscription.

399 *Do.* of Devarāya II. dated Ś 1348. Records building of a chaityālaya to Pārśvanātha in the Pansupari street.

409. Vijayanagar In the Jain Basti South of Hampi.

422 Vijayanagar (Kanarese) On a rock near the Jain temple in the same village Mentions in Īśvara, Bukkayave, the queen of Vīra-Harihararāya (Harihara II)

XVI

P 317. Bellary Dist, Rayadrug *tāluk*.

456 Rayadrug (Kanarese). On the pedestal of the Rasasiddha images in the same village. Records the construction of a Nisidhi of 8 persons, some of these were Chandrabhūti of the Mūlasangha and Chandrēndra, Bādayya and Timmana of the Apanīya (i.e., Yāpanīya) sangha.

P. 317. Rayadrug *tāluk*.

458. Rāyadrug Kanarese (Sanskrit). On pedestal of a Jain image kept in the taluk office of the same village. A damaged record of the Vijayanagar king Harihara (I), dated Ś. 1277, Manmatha, Mārgaśira, Purnimā. Records that a Jain merchant named Bhōgarāja consecrated the image of Santānānta Jinēśvara. The merchant is said to have been a pupil of Māghanandivratin, the disciple of Amarakīrti of Mūla-Sangha and Kundakundānvaya.

XVII

P. 375. Chingleput Dist. Conjeeveram *tāluk*.

450. Tirupparuttikkunru North wall of the store room in the Jaina temple. A record of Rājarājadeva, dated in his 20th year.

451. Tamil and Grantha A record of Irugappa, son of Daṇḍanātha Vaichaya, dated Dundubhi year (Ś 1305) Records that Irugappa made to the temple a grant for the benefit of Bukkarāya (II), the son of Harihara II Dr Hultzsch points out that the chief is the same as the Iruga, son of Chaicha, who built the Jain temple at Vijayanagar in Ś 1307

452 Grantha. *do* A record in Prabhava year (1387-8). records that the mandapa was built by the same General Irugappa at the instance of his preceptor Puspasena

453 A record of Tribhuvanachakravartin Kulottunga-Choladeva, dated in his 21st year

454 A record of Rājarājadeva dated in his 18th year

455 A record of Vijayanagara king Krisnadeva, dated in Ś 1440.

456 Tamil. Jain temple of Trailokyanātha A record of the Vijaynagar king Krisnarāya, gift of a village by the king to the temple

457 Tamil (verse) On a stone built into the platform in the same temple

XVIII

P 448 Chingleput Dist Saidapet *tāluk*

1056 Tiruvorriyūr (Tamil) A damaged record of the chola king Madiraikonda Parakesarivarman (Parantaka I 905 47), dated in his 26th year Mentions a quarter of Tiruvorriyūr called Śūraśulāmanipperunderu [Śūlāmani reminds one of the celebrated Jain work of that name by Tōlāmolitteva It has been suggested that it was written in the reign of the Pandya king Jayanta, son of Māravarman Avanichūlāmaṇi and grandson of Kadungon (about A D 620) *Tamil Studies* p 219)

XIX

P. 480 Chittoor Dist, Kālahasti *tāluk*

64 Kālahasti: Tamil A record in the 3rd year of the Chola king Tribhuvanachakravartin Kulottunga Choladeva (III) Records a grant by a daughter of the Ganga King Śiyaganga of Kuvalālapura

(Kolar). The inscription is of value in literary history as Pavanandi, the author of Nannūl, was in this chief's court *See* No. 22 above.

XX

P. 539 Coimbatore Dist, Erode *tāluk*

190 Tiṅgalūr (Tamil) In the Pushpanātha Jaina temple. A record in S 967, fortieth year of the Kongu-Chōḷa king Vikrama Chōḷadeva (A D. 1004-45). Records the building of the mukha-mantapa of the temple which is called Śandiravasadi. The king has the epithet Kōnāttān.

P 545 Coimbatore Dist, Erode *tāluk*

248 Vijavamangalam (Tamil) In the Chandranātha Jain temple. A damaged record of the Vijāyanagara King Vīra-Harihara-rāya-Udaiyār (III) son of Vīra Devarāya-Udaiyār (Devarāya I), in Ś. 1334, Nandana Gift of land

249 (Grantha and Tamil) The stone (commemorating the) *niśidika* of Pullappa, younger sister of Chāmuṇḍarāja, who might be the same as the minister of the two Ganga kings Mārasimha II and Rāchamalla II, who set up the Jain colossus at Śravana Beḷgoḷa.

XXI

Pp. 555-56 Coimbatore Dist, Kollegae *tāluk*

Mudigondam It was formerly a Jain centre.

339 Mudigondam (Kanarese) A mutilated record in Ś. 1031. Records gift of a village in Hadi-nāḍu to the temple of Nakhara-Jinālaya at Mudigondachōlapura, dedicated to Chandraprabhāsvāmi, for repairs and worship

XXIa

Pp. 589-90. Cuddapah Dist Jammalamadugu *tāluk.*

148. Dānavulapādu (Sanskrit in Kanarese) On a pedestal in front of the Jain image in the ruined temple. Record of the Rāshṭra-kūta king Nityavarsha The king caused the pedestal to be made for bathing ceremoney of a Jain saint named Śānti.

149. (Kanarese). Records the nisidhi of a merchant of Penugonde, whose preceptor was the Jain teacher Kanakakīrtideva.

150. (Kanarese poetry & Sanskrit) Of the time of the Rāshṭrakūta king Indra III (915-17) Records a *praśasti* of the Dandanāyaka Śrīvijaya, who belolnged to the Balikula and bore the title Anupamkavi.

INSCRIPTIONS IN KANARESE

151 Records the *nisidhi* of a Vaiśya woman from Penugoṇḍa.

152. Records the *niśidhi* of a Jain teacher Mentions Kumāri

153 Sanskrit & Telugu A damaged record dated in Ś 1319, Iśvara. Seems to be the *nisidhi* of a merchant

154. A fragment of record Mentions Kumāri Rattagulla.

155 Records the *niśidhi* of a merchant from Penugonḍe and of his wife.

XXII

P. 632. Cuddapah Dist Pulivendla *tāluk*

625. Pārnapalle Telugu On a rock Registers in Ś 1318 Dhatri that an irrigation channel was restored under the orders or Mallappa-Vodaya, son of Irugapa-Dannāyaka (Irugappa was evidently the Jain author & minister of Bukka II)

XXIII

P. 793. Guntūr Dist, Ongole *tāluk*

397 Mallyapūndi A grant of the Eastern Chālukyan king Ammarāja (II) issuing an order to the residents of the *vishaya* Kommanāndu and recording the gift of the village of Mallyapūndi to the Jain temple *Katakābharana*, constructed by Duggarāja. This temple was presided over by a Jain saint named Dhiradeva, disciple of Divākara, first disciple of Jinanandi of the Śrī Yāpuniya Sangha and of the Nandigachcha The date of the grant was a certain Uttarāyana which should have been after Ś. 867

XXIV

P. 848. Kanara (South) Dist,

2. A Copper plate recording a grant of land by a prince named Kinniga Bhūpāla for the purpose of maintaining the worship in a Jain temple, Ś. 1513 (A D. 1591), *Khara.*

XXV

P. 850. Kanara (South) Dist, Coondapoor *tāluk*

27 Basrūr · A record of Devarāya (II, 1422-49) in the same year relating gift of one Kolaga of paddy on every bullock load coming from other places to Basrūr for the benefit of the Jain *basti*, by the Chaṭṭis of Basrūr, etc

P 852 Kanara (South) Dist Coondapoor *tāluk*

62 Kōtēśvara Echappa is identical with the Jain chiel of Gairsappa who married a daughter of the last Karkal king Bhairasu Udaiyār about 1560

XXVI

P 855 Kanara (South) Dist Mangalore *tāluk*

93 Mulki (Kanarese) On the south face of the Mānastambha in front of the Jain *basti* Records five verses, arranged in 25 squares and praising the Tīrthankaras

XXVII

Pp 856 860 Kanara South Dist Mudabidri *tāluk*

Mudabidri formerly called Bidire or Venupura or Vamśapura and belonged to the province of Tuludēśā The earliest inscription in it belongs to the Ālupa King Kulasēkhara, dated in A D 1205 The remaining belong to the Hoysala and Vijaynagar dynasties The members of the local Jain dynasty called the chautars even now receive pension, and have got a ruined palace

INSCRIPTIONS IN KANARESE

103 Hosabasti A record of the Vijaynagar king Vīra-Devarāya (II) in Ś 1351

104. *Do.* of the Vijaynagar king Praudha-Devarāya (II) in Ś. 1373. Refers to the building of a *manṭapa*

105. *Do.* in the reign of the Vijaynagar king Virūpākṣa in Ś 1394. Gift of land

106. *Do.* in Ś. 1409. A gift of land,

107. *Do.* in Ś 1383, gift of money

108 *Do* of the Vijaynagar king Devarāya (II) in Ś. 1351. Building of the basti

109. *Do.* in Ś 1384 Gift of Paddy

110. *Do* a list of merchants who built the second storey of the basti

111 *Do* the names of merchants who built the third storey of the basti

112. *Do* in praise of the Mahāmandalēsvara Sālva-Malla

113 *Do* five verses in praise of the Tīrthankaras

114 *Do* of the Vijaynagar king Virūpāksarāya (II, 1465-86) in Ś 1398

115 *Do* Ś. 1493, a gift of land and mentions the Chautar family which had its seat at Mudabidri.

116 *Do* of the Vijaynagar king Vīra-Bukkarāya (II, 1399-1406), son of Harihara (II, 1377-1402) in Ś 1329 Gift of land

117. *Do* in the reign of the Vijaynagar king Vira-Krisnarāya in Ś 1437. Gift of paddy

118 *Do* in the reign of the Hoysala king Vira-Ballāla (III), son of Vīra-Narasimha (III), in Vishu, a gift

119. *Do* of Ś 1460 Building of the Mantapa

120 *Do.* records the death of a Jain teacher named Chandrakīrti and the building of the mantapa (i e, the Nāyi basti) in his memory. A Chandrakīrti under the date A D 1605 is mentioned as one of the teachers of the Sarasvati gachcha and Balātkāragana in the *Jaina Siddhanta Bhāskara*

121. *Do.* On stones built into Jain tombs

126 In a field Records in the reign of the Vijaynagar king Vīra-Harihārāya (II) in Ś 1312 A gift of land to the Gurugala basti at Bidire.

128. Kanara (South) Dist, Mudabidri *tāluk*

Vēnur (Sanskrit) On the right side of the colossal statue of Gummata on the hill. Records in Ś. 1525, Śōbhakrit, the setting up of

the image of Bhujabalin (i.e., Gommaṭeśvara) by Timmarāja of the family of Chāmuṇḍa, at the instance of the family teacher Chārukīrti of Beḷgoḷa

133 Records that a merchant set up the *mānastambha,* a big monolithic column in front of the *basti.* From the fact that almost all of them are known as *śeṭṭiabastis* it is inferred that the Jain merchants constructed them.

134. Tīrthankarabasti—Śāntīśvarabasti Records in Ś 1544, the gift of land

135 Śanteśvara basti Records in Ś 1459, the construction of the 24 Tirthankaras in the basti

A record dated in Ś 1411, mentions a chief of Puñjalyarājya.

p 868 Karkala (Sanskrit & Kanarese)

207 Chaturmukhabasti Records in Ś 1508 The building of the *basti*

XXVIII

Pp 868-9 Kanara (South) Dist, Udipi *tāluk*

208 Karkaḷa (Sanskrit) Records in Ś 1353, Virodhikrit, the setting up of the image of Bāhubalin (Gummateśvara) by Vīra-Pāṇḍya, son of Bhairava of the lunar race

209-216 Chaturmukhabasti—Inscriptions in the sides of the colossal statue of Gommata—Setting up of the image of Bāhubalin (Gommaṭeśvara) by Vīra-Pāṇḍya Name of the image as Gommata—Jinapati—Tīrthankarabasti Ś, 1397—Gift of money by Śrāvakas for the study of the Śāstras Ś 1501—Gurutavabasti Ś 1514—Hirēnēnūśvarabasti—Gurugalabasti Ś 1379—Śāntināthabasti Ś 1256

XXIX

P 876. Kanara (South) District, Uppinangādi *tāluk*

300. Kadaba A copper plate grant of the Rāshtrakūṭa king Prabhātavarṣa (Govinda III) made at the request of a Ganga chief Chāgirāja to a Jain Sage Arkakīrti, disciple of Vijayakīrti.

XXX

P 877 Kistna Dist., Bandar *tāluk.*

5A Masulipatam Bandar A record of Amma II (945-70) or Vijāyāditya It records a gift by the king to two Jains temples at Vijāyavātika (Bezwāda) For other references to Ammarāja's patronage of Jain religion see Kalachamburu and Malayapūndi grants in Ep. Ind Vol VII, pp 177-92 and Ibid Vol IX pp 47-56

XXXI

P 896 Kistna District, Gudivāda *tāluk*
Guḍivāda a place containing Buddhistic and Jain antiquities.

XXXII

P 907 Kistna Dist, Tanuku *taluk*

349 Kalachumbarru A copper plate grant of Amma II, called also Vijayāditya VI, recording the grant of the village Kalachumbarru in the Attilinandu province to a Jain teacher named Arhanandin of the Valahāri-Gana and Addakali Gachcha for repairing the dining hall of a Jain temple called Sarvalōkāśraya Jinabhavana The grant was made at the instance of chāmekāmbā of the Pattavardhika lineage, a pupil of Arhanandin

XXXIII

P 953 Kurnool Dist Nandikotkūr *tāluk*

452 Śriśailam (Sanskrit) Record of S 1433 Linga, the son of Śanta, who was evidently a Vīraśaiva, one of his pious acts being the beheading of the Jains

XXXIV

P 987 Madras Dist

324 (Kanarese) On the base of Śāntināthadeva image of the temple Yeraga Jinālaya, founded by the Mahapradhāna Brahadevaṇa.
325 (Kanarese and Sanskrit) On the base of a Jaina image. Records that King Sālvadeva got an image of Śānti Jina made according to rule and set it up

XXXV

P. 993 Madura Dist, Madura *tāluk*.

13-20 Ānaimalai. Vaṭṭeluttu and Tamil On a rock with sculptures overhanging a natural cave in the same village. Mentions Naraśingamangalam, Ajjanandi, Ten Kaḷavalinādu Porkōḍu, Tinaikalattār, Venbaikuḍī-nādu [For Ajjanandin see N. A. 710 D.]

Pp 995-96. Madura Dist, Madura *tāluk*

39 Kīlakkudi, In the natural cave called Settippodavu near this village are Jain images and beds described in Ep. Rep. 1910. On the pedestal of one of the Jain images in cave *Settippoḍavu* The image was cut at the instance of Guṇasenapperiyadigal, the pupil of Varttamānava Panditai who was the pupil of Guṇasenadeva

40 On the pedestal of another Jain image on the hill. The image was cut at the instance of a pupil of Gunsenadeva who was in-charge of this *palli* (Kurandi Tirukkāṭṭamballi Veṇbunādu)

41 *Do, do,* in the same place A damaged record Mentions Guṇasenadeva who presisded over this *palli*

42 Below the Jain image cut on the boulder outside the cavern. Abinandan Bhatāra caused this image to be cut It also refers to Kuraṇḍi Tirukkāṭṭambaḷḷi

Pp. 1003-4. Madura Dist, Madura *tāluk*.

96 98 Mulluppaṭṭi (hamlet of Vaḍapalañgy) (Brahmi). On the pillow side of a stone-bed on the hill and on a boulder of the same hill. Unread. For the description of the Jain images and beds see Madr. Ep. Rep. 1910.

99. (Vaṭṭeluttu). On the same boulder below a Jain figure. Kanakavīr Periadigal, a disciple of Guṇaśenadeva who was a disciple of Kuṛaṇḍi-Atta-upavāsi-Bhaṭṭara of Veṇbu nāḍu, caused this images to be cut in the name of the inhabitants of Kuyiṛkudi (Modern Kīḷakkuḍi).

100. *(do.)* In the same place. Records that Māganandi, a disciple of Kuraṇḍi Ashta-upavāsi, caused this image to be cut in the name of the inhabitants of the district.

Pechchi-pallam The findings in this place are akin to those at Kongar-Puliyangulam, Kīlakkudi etc Foundation of ruined buildings and Jain relics are still to be seen here There is a large courtyard in front of a rock which "bears a row of Jain sculptures all facing east. Five of these are standing naked figures The following inscriptions have been copied –

101 (Vatteluttu) Below a Jain figure Records that Gunamatiyār, mother of Ajjanandi, caused this image to be cut

102 *Do*, In the same place Records that the image was caused to be cut on behalf of a certain Āchchān Śrīpālan, nephew of Anattavan. Māśenan, a disciple of Gunasenadeva who was in charge of this palli

103 *Do Do*, by Kandan Porpattan of Sirukadaippuram, a pupil of Gunasenadeva

104 *Do Do*, on behalf of Velān Sadaiyan a Shepherd of Pārūr in Milalai-Kūrram by his wife

105- *Do Do*, by Kanakanandi, a servant of Tirukkurandi of Venbunādu.

106 *Do*, on behalf of his younger brother by Araiyangāvidi, pupil of Gunasenadeva, who was in charge of this *palli*

XXXVI

P. 1006 7 Madura Dist, Mēlūr *tāluk*

120-129 Alagarkōvil (Brahmi) On the roof of the cavern called Pañchapāndavai-padukkai The inscriptions are neither Pāli nor Dravidian and are difficult of interpretation The numerous Jaina figures and beds and the Brāhmi records in the caverns once occupied by the Buddhists, were in a subsequent period appropriated by the Jaina ascetics.

130. Karungālakkudi (Brāhmi) Not read

131 (Vatteluttu) Below the pedestal of a Jaina image Records that this image was caused to be made by the glorious Ajjanandi

134 Kīlavalavu (Vatteluttu) On a boulder of the Pañchapāndavamalai near Melūr Records that a certain Sangaran Sirivallavam caused an image to be cut on the rock and gave thirty sheep for a

lamp and endowment for daily offering. They are remnants of a Jain temple or hermitage as at Settippodavu and Pechchippallam.

XXXVII

P. 1019-20. Madura Dist. Palni *tāluk.*

228-235 Aivarmalai (Vaṭṭeluttu and Tamil). Below the image cut out near Aiyamhālaiyam Mention Ajjanandi (No. 692), Indrasena (No 694) and Mallisenappiriyar (No 697).

236-239 Vaṭṭeluttu Above the nutural cave in the same place. Mention Pārsvapaḍāra (No 700), Puvvanandukkuratti, the female pupil of Pattinikuratti̇vār of Perumbattiyūr (No 701) and Aviraimalai (No. 702)

242 *Do do* Records in Ś 792 and eighth year of the Pandya king Varaguna that Śāntivīraguravar, pupil of Kunavīrakkuravaḍigal, renewed the images of Pārśvapadārar at Tiruvāyirai and the Yakshis.

XXXVIII

P 1036 Madura Dist. Periyakulam *tāluk.*

368 Uttamāpālaiyam (Vatteluttu) Above the first three images first row, on the Karuppannasāmi rock A damaged record of the Pāṇḍya king Śadaiyamāran, dated 20th year

369-377 *Do* Below the same images Mention Venbaikuḍi-nādu (No 723), Arattanēmipperiyār, pupil of Attopavāsigal (No. 725), Śengudi-nādu (No 728 & 731) and Ajjanandi (No. 729).

XXXIX

P 1038 Madura Dist, Tirumangalam *tāluk.*

389 Koṅgar-Puliyanguḷam (Vaṭṭeḷuttu) Below a Jaina image on the hill Contains the syllables Śrī-Ajjanandi.

393. Madura Dist, Tirumangalam *tāluk*

Kuppālnattam · (Vaṭṭeḷuttu) On rock near the Jaina images on the hill. Damaged record, referring to the cutting of the images,

XL

P. 1161. Rāmnād Dist, Aruppukkōttai *tāluk*.

17. Kōvilanguḷam (Tamil) On the west and south bases of the Ambalappasvāmi temple A record in the forty eighth year of the Chōla king Tribhuvanachakravartin Kulōttunga-Chōladeva (I ?). A golden *vimāna* with a mantapa to Mukkudaiyār was constructed by 25 Jains at Kumbanur in Sengāttirukkai a subdivision of Venbu-vala-nāḍu Two copper images of "the god of the three umbrellas" and Yakshi were also presented It is also stated that land for a temple site and a watershed for the use of Jain devotees were given Unique literary style

P. 1163. Pallimadam This place, called in inscription Tiru-chchuliyal Pallimadai, was a devadāna village in Paruttikkudinādu

30 (Tamil, Vatteluttu) On the north base of the Kalānātha-svāmin temple Records gift of 50 sheep by Sattangāri for a lamp to the temple of Tirukkāttamballideva at Kurandi in Venbunāḍu Kurandi was evidently a very important Jain centre in the south of the peninsula See Md 99, 100 and 105

XLI

P 1196 Rāmnād Dist, Tiruvādānai *tāluk*

279 Hanumantagudi (Tamil) On stones lying in front of the Malavanātha (Jaina) temple A fragment of record in S 1455, expired, of the Vijayanagara king whose name is lost One of them mentions Jinendramangalam *alias* Kuruvadimidi in Muttōoru-kurram and Añjukōṭṭai in the same Kurram

XLII

Pp 1211-12 Salem Dist Dharmapuri *tāluk*

Dharmapuri Known in the 9th cent as Tagadūr It was a famous city with rich temples, pleasure-gardens and high enclosure walls, a centre of Jainism and Saivism The still attractive temple of Mallikārjuna, the Jain sculptures in the Rāmakka tank and Adhaman-

kōṭṭai and the archaic epigraphs show its importance in antiquity in the age of the Chēra kings Till about 931 A D it was the capital of the Noḷambas

74 (Kanarese). On the four faces of a pillar built into the floor of the manṭapa in front of the Mallikārjuna temple A record of king Mahēndrādhirāja-Nolamba in Ś 815, Paridhāvin Records a grant to a Jain basadi by a certain Nidhiyanna and Chaṇḍiyanna The former received from the king the village of Mūlapaḷli which he made over to Kanakasēna Siddhānta Bhaṭāra, pupil of Vinayasēna Siddhānta Bhaṭṭāra of the Pogarīyagana with the Sēnānvaya, Mūlasanga etc for the repairs of the *basti*

75-76 *Do* A record of the Pallava king grants to the same basadi.

81 *Do* On four sides of a broken pillar lying in the Māriyamman temple in the fort A record of the Pallava Mahēndra Nolamba, dated in Ś 800, Vilambin, apparently making grant to a Jain temple [It was the Mahendra who conquered Mahābali Bāna Rāya about A D 890 and gave his name Mahēndramangalam to Adhamankōttai]

XLIII

Pp 1254-55 Tanjore Dist Kumbakōnam *tāluk*

142 Tirunāgēsvaram (Anakkudi) Tamil On a pillar lying in a mantapa at the end of the street in front of the Nāganāthasvāmi temple A record in the second year of the Chōla king Rājakēsarivarman Records gift of vārāvaikal (?) collected by the perunagarattar of Kumāramārttandapuram (hamlet of Tirunāgēsvararam) for the renovation of the Gōpura and the tiruchchurrailai called Kumaramarttandam in the Milādudaiyai palli (temple) of that village, which is stated to have been situated in Tinkalai-Tirumūi-nādu [The Chōla king was evidently Āditya I The name Milādudaiyāi palli, again, suggests a Jain shrine This, together with the Jain images round the shrine of the goddess in the Nāganāthasvāmi temple, shows that this place must have been an early Jain centre Again Milādudaiyāi is another name for saint Meypporulnāyanār and if we suppose that the palli was a school or maṭha built in his honour, the present epigraph can be said to give a clue to his date, i e, that he was prior to Āditya I.

He was connected with the Chēdi chief of Kiḷiyūr (S Arcot Dist). see also S. I. I. Vol. II, P. 166, for a reference to the saint.]

P. 1263 Tanjore Dist Kumbakonam *tāluk*

Tiruvalanjuḷi. The local temple is well-known for its delicately chiselled stone work Some of the figures are Jain See Tanj. Gazr. Vol. I, p. 223 for details The place was so called because the Kāvēri was prevented from submerging into the nether world by the self-sacrifice of Varaganda muni

XLIV

.P 1361. Tanjore Dist. Pāpanāsam *tāluk*

1003. Maruttturakkuḍi. (Tamil) Airāvatēsvai temple A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttunga-Chōladēva (III) Records gift of land Mentions Śivapādasēkharanallūr, which was a mēl-vēttappēru and refers to two Jain temples (*palli*) at Jananāthapuram called Chēdikulamānikkap-perumbaḷḷi and Gangarulasundarapperumballi

XLV

P. 1399 Tanjore Dist Tanjore *tāluk*

Śendalai (or Mannārsamudram) The ancient name of this place was Chandralēkhai-chaturvēdimangalam It was in the district of Ārkattu-Kūṟṟam

1293 (Tamil) On a stone built into the wall of the outer gōpura of the Sundarēśvara temple, left of entrance A fragmentary record twelfth year of the Chōla king Parakēsarivarman Mentions Kanakasēnabhattāra, probably a Jain See Md 42.

XLVI

Vol. 2. P 1431 Tanjore District, Tirutturaippundi *tāluk*.

Tirutturaippūndi (Tamil) Marundiśvara temple Registers grant of land and a tank by the residents of the *devadāna* village of Śāttamangalam and those living in the Pallichchandam (i.e., property of Jain temple) portion of the same village.

XLVII

P 1515. Trichinopoly Dist., Kulittalai *tāluk*.

Paḷaiyasaṅgaḍam A hamlet of Mahādānapuram containing some Jain remains.

XLVIII

P. 1623 Pudukkottai State

Ammāsatram. At the entrance of the natural cave east of the rock known as Aḷuruṭṭimalai A Tamil record of Tribhuvana-chakravartin Sundara Pāṇḍya, mentioning one Dharmadeva Āchārya, the pupil of Kanakachandra Paṇḍita (who was evidently a Jain teacher).

XLIX

P 1665 Vizagapatam District. Bimlipatam *tāluk*.

2 Bhogapuram (Telugu and Sanskrit). On a slab in the village. Records in S 1109, 11th year of the eastern Gaṅga king Anantavarma-dēva that the merchant Kannamanāyaka constructed the Jain temple called Rājarāja Jīnālaya at Bhōgapura and gave two puttis of land to that temple with the consent of the Dēśi-Raṭṭadlu (i.e., the villagers who belonged to the mercantile class)

L

P 1672 Vizagapatam Dist, Srungavarapukōta *tāluk*.

4. Lakkavarapukōta (Hindi, Nāgari) On the pedestal of a mutilated Jain image preserved in the Vīrabhadra temple. Dated Sam 1548. Refers to the image of Bhattāraka Jinachandra of Mūla-Sangha

LI

P. 1696 Travancore State.

2. Chitaral. In the Tiruchchāṇattumalai (i.e, the mountain of the Chāraṇas, Śramanas or Jains), later on the centre of a Bhagavati

temple A record in Tamil language and Vaṭṭeḻuttu character belonging to the 28th year of the reign of Vikramāditya Varaguṇa, saying that Guṇandāngi Kurattigal, the disciple of Ariṭṭanēmi Bhatāra of Pērāyakkuḍi, gave some golden ornaments to the Goddess.

P. 1705. Travancore State

102 Nāgercōil (Ancient Kōṭṭāru) Tamil On a pillar. Records in K. A 692 gift of land at the request of two Jain priests Guru Vīra Pandita and Kamalavāhana Pandita

188

SASTRI, KRISHNA *South Indian Inscriptions Vol. iii, Part 3* Madras, 1920 (Arch Sur of India, N I. Ser Vol. xxix)

P 223 No 91. On pillar in the *mandapa* in a street at Tirunagesvaram Gift to meet the cost of repair of the *gopura* of Milāḍuḍaiyārpaḷḷi, a Jain temple.

P 224 No 92 On a boulder in front of a natural cave at Vedal Provision for feeding the female Jain ascetic Kanakavīrakurattiyār, a disciple of Gunakīrti-Bhatāra

P 229 No 97 On a rock to the left of the painted cave at Tirumalai near Polur Gift of gold for feeding a devotee in the Jain temple on the hill at Vaigāvūr in Pangala-nādu

189

BARNETT, L D *Hulgur Inscription of the reigns of Jayasimha II (Śaka 960) and the Yadava Kanhara.* (EI, xvi, 1921-1922, pp 332-337)

P 333. Of the two records noticed the first one has a reference to Mahāsāmanta Mārasingadēva, an ornament of the Jinas' Church, and his wife Nayibbavasi, a restorer of the Jain religion. The second record reports a donation by Lipparasa in the 9th year of the reign of Yādava Kanhara

190

BARNETT L. D. *Two Jain Inscriptions of Mulgund and Lakṣmeshwar.* (EI. xvi, 1921-22, pp. 52-66)

A –Mulgund Inscription of the Reign of Someśvara I, Śaka 975 (A.D. 1053).

B.–Lakṣmeśvar Inscription of the Reign of Vikramāditya VI, A.D. 1081

They refer to the same lineage of Jain *Gurus*, and have two important verses in common, their mention of the standard grammars of their day

191

AIYAR, K. V SUBRAHMANYA *Mitranandapuram Copper-plates.* (TAS, iii, 1921-23, p. 1-21).

P 3. Aiyai, a female ascetic of the Jain or Buddha creed. Guṇavīrakkurav-Adigal, a Jain teacher

192

JAIN, CHHOTELALL. *Jain Pratimā Yantra Lékha Ṣangraha.* Calcutta 1923.

Inscriptions found on the pedestal of Jain images and yantras in the Jain temples of Calcutta, Belgachia, Bāli, Uttarpara and Hooghly, with a short history of the Jains in Bengal proving the priority of the Digambara Jains to that of the Śvetāmbaras, the Sarāks or the ancient Shrawakas.

193

NARASIMHACHAR, R. *Inscriptions at Sravana Belgola* (Revised edition–Mysore Arch. Ser., Ep. Caranatica, Vol. ii). Bangalore, 1923.

GENERAL :

Bastis and other objects on the Chikka-beṭṭa, also known as

Chandragiri, Śāntinātha. Names of Bastis · Supārsvanātha, Pārśvanātha, Kattale, Chandragupta, Chandraprabha, Chāmuṇḍarāya, Śāsana, Majjigaṇṇa, Eraḍukaṭṭe, Savatigandhavārana, Terina, Śāntiśvara.

Names of objects and hills Kūge Brahmadēva pillar, Mahānavami-maṇṭapa, Bharatēśvara, Iruve Brahmadēva temple, Kanchinadone, Lakkī doṇe, Bhadrabāhu cave, Chāmundarāya's Rock

OBJECTS OF INTEREST ON THE DODDA-BETTA
ALSO KNOWN AS VINDHYAGIRI OR INDRAGIRI

Image of Gommaṭēśvara, Siddhara-basti, Akhanda-bāgilu, Tyāgada Brahmadēva pillar, Chemanna-basti, Odegal basti, Chauvīsatīrthakara-basti, Brahmadēva temple

TEMPLES AND OTHER OBJECTS
OF INTEREST AT THE VILLAGE ITSELF

Bhaṇḍārī-basti, Akkana basti, Siddhānta basti, Dānaśāle-basti, Kāḷamma temple, Nagara-Jinālaya, Mangāyi-basti, Jaina matha or monastery, Kalyāni, Jakki-katte, Chennanna's pond

TEMPLES, ETC, IN THE NEIGHBOURING VILLAGES

Jinanāthapura, Hale-Belgoḷa, Sānehalli

INSCRIPTIONS

The Bhadrabāhu tradition—Inscriptions assignable to specific dynasties of kings · Gangas, Rāstrakūtas, Chālukyas, Hoysalas, Vijaynagar, Mysore, Kadambas, Nolambas or Pallavas, Chōlas, Changāḷvas, Niḍugal, Nuggehalli, Epitaphs, Records of pilgrims, Grants by private individuals, succession lists of Jain gurus, Other inscriptions.

Text of the inscriptions in Roman characters—Translations of the Inscriptions—Text of the Inscriptions in Kannada characters—Corrigenda—Index.

There are 77 illustrations of interesting objects.

194

STEN KONOW *Some problems raised by the Kharavela inscription.* (Acta Orientalia, Ediderunt, Societates Orientales Batova Danica Noruegica 1923, Vol. I.).

Pp. 12 42. Hathigumpha inscription, a document of primary importance–One of the oldest lithic records of India containing information about important historical events. Its reading and interpretation is still far from being satisfactory Its dating in the Maurya era–it is devoted to acts done by Kharavela to promote the Jain faith–restoration of Jain temple etc

195 (I)

Annual Report of the Government Epigraphist, Madras, 1903-1904.

P. 5 North Arcot district, Chandragiri–Once a Jain colony.

P 10 The Hoysalas of Bellary–Records of Vira-Râmanâtha at Kogali dated in A D 1275-76 and 1276-77, register gifts to the Jain temple of Chenna-Pârsva at Kogali

P 17 Suicide of two Jain teachers named Ilaiya Paḍārar and Chandianandi-āchārya recorded in inscriptions on rock near Singavaram.

Pp 37-39, 42, 50 STONE INSCRIPTIONS COPIED IN 1904:

(33) Inscription in Kanarese at Kogali of king Râmnātha of the Hoysala dynasty dated in Yuvan, records gift of goid to the temple of Chenna Pārśva at Kogali.

(34) The same dated in Dhatri

(35). *Do,* of Trailokyamalla of the W Chalukya dynasty, records gift of land

(36) *Do,* of Āhavamalladeva of the same dynasty dated in Śaka 914, Nandana , refers to a victory over the Chola king.

(37). *Do,* of Trailokyamalla of the same dynasty dated in Śaka 977, Manmatha, records gift by the Jain teacher Indrakīrti.

(63). *Do,* at Malugode of Sadāśivarāya of Vijaynagar dated in Śaka 146 (1) Viśvāvasu, records gift of land to the Jain temple by Râmarājya

(98) *Do,* at Bagaḷi of Tribhuvanamalla of the same dynasty dated in Chālukya Vikrama year 39, Jaya , records gift to the Brahma-Jinālaya, etc.

(238). *Do,* in Tamil at Singavaram of Sadāśivadeva of the same dynasty, records *niśīdikā* of Ilaiya-padarai

(239). *Do,* in Vaṭṭeluttu at the same place of the same king not dated, records *niśīdikā* of Chandranandi Āchārya

195 (II)

Report, Do, 1904-05

P 4 **Madura** district, Ānaimalai hill

Nine Jain sculptures cut in relief

P. 15 STONE INSCRIPTIONS COPIED IN 1904

(367) Inscription in Tamil at Ammāsatiram of Sundara-Pāṇḍadeva of the Pāndva dynasty mentions Dharmadeva-āchārya

(368) *Do,* at Sittannavāsal — — — records certain erections near the Jain temple at the place

P 40 STONE INSCRIPTIONS COPIED IN 1905

(67-74) At Anaimalai, near Madura, inscriptions in Vatteluttu & Tamil, mention Narasimhamangalam Ajjanandi, etc

195 (III)

Progress Report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, 1907-08

STONE INSCRIPTIONS COPIED IN 1907

P 12. (65) Inscription in Tamil on a rock at Tirumalai near Polur.

Of Rāstrakūta king Srī Kannaradeva dated in the 19th year, records gift of a lamp to the *Yaksa* on the Tirumalai at Vaigavur by a servant of Gangamadevi, queen of Kannaradeva-Pridigangarayai.

(66) Do, at the same place of Chola king [Para]kesarivarman, dated in the [4]th year Records gift of gold for feeding one devotee *(adigal)* daily in the *palli* on the Tirumalai at Vaigavur in Pangalanadu, a subdivision of Palagunra-kottam

P. 36 (392) *Do,* on the south wall of the *mandapa* in front of the central shrine in the Airāvatesvara temple at Maruttuvakkudi of

the Chola king Kulottungacholadeva, dated in the 16th year, records gift of land. Reference to two Jain temples at Jananathapuram, called Chedikulamanikkapperumballi and Gangakula-sundarapperumballi.

P. 37. (408) *Do*, on stones lying in front of the Mālavanātha (Jain) temple at Hanumantagudi of a Vijayanagara king dated in Śaka 1455 expired. One of them mentions Jinendramangalam *alias* Kuruvadimidi in Mutturru-kurram and Anjukottai in the same *kurram*

(501) *Do*, in Kanarese On a rock near the Jain temples at Vijayanagara of some Vijayanagara kings dated in Isvara, mentions Bukkayave, the queen of Vīra-Harihararāya (Harihara II ?).

P 58 Cavern at Virasikhamani, Tinnevelley district Reference to figures called Pāndavas, probably Jain

P 74 The Chola inscription, dated in the 4th year of Parakeśarivarman, registers an endowment for feeding two Jain devotees (*adigal*) in the temple (*palli*) on the hill at Tirumalai near Polur, North Arcot district It shows that the Jain settlement on the hill is older than the time of the Chola king Rājarāja I

195 (IV)

Report, Do, 1908-09

P 7 Jain sculptures on the hillock at Kuppālnattam, recommended for conservation

INSCRIPTIONS COPIED IN 1908

P 14 (82) Inscription in Tamil, on a boulder near the cave Andai madam on a hill at Vedal of the Pallava king Nandi Dated in the 14th year, mentions Vidal and Vidarpalli (probably) 'The Jain temple (*palli*) at Vidal".

(83) *Do, do*, mentions Mādevi-Arandamangalam also spelt Mādevirandamangalam.

(84). *Do*, on a second boulder in front of the same cave, of the Chola king Rājākeśarivarman dated in the 14th year, mentions Kanakavīrakuratti, a disciple of Gunakīrttibhaṭārar, also refers to Vidal (*alias*) Mādevi-Arandamangalam in Singapura-nādu,

P. 37. (330) *Do,* in Vaṭṭeluttu, on the pedestal of one of the images on the hill at Kongar-Puliyangulam, records that the image was cut at the instance of Gunasenapperiyadigal, the pupil of Vartta-manava-Paṇḍitar who was the pupil of Gunasenadeva presiding over Knrandi-Itirukkattamballi in Vanbu nadu

P. 38 (331) *Do,* on the pedestal of a Jain image on the hill at Kongar-Puliyangulam It records that the image was cut at the instance of a pupil of Gunasenadeva who was in charge of this *palli.*

(332) *Do,* on the pedestal of a Jain image in the same place. Mentions Gunasenadeva who presided over this *palli*

STONE INSCRIPTIONS COPIED IN 1909

P 66 (105) Inscriptions in Vatteluttu, on a rock near the Jain image on the hill at Kuppālnattam, refers to the cutting of the images

CAVERNS AND CAVES OF SOUTHERN INDIA

Pp 68 75 Six caverns already known—Three new in the Madura district—Panchapandava beds in the caverns at Tiruparankunram—Other antiquities on the hill—Jain sculptures—Cavern at Alagarmalai—The Jain teacher Ajjanandi, in the cavern—Madura and Tinnevelley districts particularly rich in such ancient monuments—Their Buddhist origin—Jain figures in the natural cave at Kuppālnattam—Other Jain sculptures and inscriptions—Jain hermitage at Kongar-Puliyangulam—Another at Vedal—Used for retirement or shelter during the rainy season—A Pallava rock-cut temple at Pallāvaram—Another on the hill at Tirukkalukkunram—Pandya cave-temples at Tiruparankunram and Anaimalai—Kunnakkudi rock-cut temples, perhaps also of Pandya origin—Two Chera monolithic caves—Undavilli cave temples—One of them known as Anantasayanagudi—A Reddi record of the 14th century on the wall of the kitchen—Undavilli caves similar in style to those at Udayagiri and Khandagiri in Orissa—Might have come into existence in the Andhra period

P 78 Reference to a Jain hermitage at Vedal—Nandi of the Vedal inscription is identical with Nandivarman Pallavamalla.

P. 103 The revival of the Śaiva religion and the consequent dis-appearance of the Jain and Buddhist influence in Southern India, is

known to have commenced with the flourishing of the Saiva saints Appar, Trujñānasambandar and Śiruttonda Nayanār, about the beginning of the 7th century A D

P 107 Reference in the Maliyapundi grant of Amma II of a gift to a Jain temple built by Durgarāja, a descendant of Paṇḍaraṅga

P 109 Amma II, Vijayaditva (945-970 A D), a patron of the Jain religion—The importance of his Masulipatam grant consists in its being a gift to two Jain temples at Bezvada

195 (V)

Report, do, 1909-10

P 4 A slab with Jain figures near the Post Office at Kollegal-Sravana-Belgola, an important and ancient Jain centre in Southern India

PROTECTED OR CONSERVED MONUMENTS

Pp 11 12 (a) Jain statues, rock inscriptions and *Pañchapāndava* beds on the hill at Muttuppatti near Vadapalangy (Madura *tāluq*)

(b) Jain statues and rock-inscriptions both inside and outside the Settippodavu cave on the western slope of the Ummanamalai hill, east of Kilakkudi village (Madura *tāluq*)

(c) The *Pañchapāndava* beds, Jain statues and the Brahmi and Vatteluttu inscriptions in the Pañchapāndavamalai near Kilavalavu (Melur *tāluq*)

STONE INSCRIPTIONS COPIED IN 1910

Pp 66-67 (54) Inscription in Vatteluttu below a Jain figure on the hill at Kongar-Puliyangulam, contains the syllables Śrī Ajjanandi

(61) *Do*, on a boulder on the same hill, below a Jain figure, records that Kanakavira-Periyadigal, disciple of Gunasenadeva, caused this image to be cut in the name of the residents of Kuyirkundi

(62) *Do* at the same place, records that Maganandi, disciple of Kurandi Aṣṭaupavāsi, caused this image to be cut in the name of the inhabitants of the district

(63). *Do*, below the Jain figure, cut on the boulder outside the Settippodavu cavern, on the Ummanamalai hill near Kilakkudi, records that Abinandan-Bhatara (II), [pupil of] Arimandala-Bhatāra, caused this image to be cut.

(64). *Do*, at a spot called *Pechchu-pallam* on the same hill ; below a Jain figure, records that Gunamatiyar, mother of Ajjanandi, caused this image to be cut

(65) *Do*, at the same place, records that the image was caused to be cut on behalf of a certain Achchan Śrīpālan, nephew of Anattavan Māśenan, a disciple of Gunasenadeva who was in charge of this *palli*.

(66) *Do*, at the same place, records that the image was caused to be cut by Kandan Porpattan of Siukadaippuram, pupil of Guṇasenadeva who was in charge of this *palli*

(67). *Do*, at the same place, records that the image was caused to be cut on behalf of Velan Sadaiyan, a shepherd of Parur in Milalaikurram, by his wife

(68) *Do*, at the same place records that the image was caused to be cut by Kanaka[na]ndi, a servant of Tirukkurandi of Venbunadu

(69) *Do*, at the same place records that the image was caused to be made on behalf of his younger brother by Ariyangavidi, pupil of Gunasenadeva who was in charge of this *palli*

Pp. 72-73 PHOTOGRAPHS.

(26) At Bezvada, a pillar in the local museum surmounted by a triple umbrella with standing figures of Jain *tirthankaras* on its four sides

(56) At Kollegal, a slab with Jain figures near the Post Office.

At Kilakkudi (68) Rock cut Jain images in the cavern called Settipodavu

(69) Another Jain image outside the same cavern

(70) Horse and rider in front of the Ayyanar temple at the foot of the Ummanamalai hill

(71). Earthen horses in front of the same temple.
(72). Rock-cut Jain images near Pechchi-pallam on the same hill

(73) *Do* *Do*

At Muttuppatti: (74) Rock-cut Jain images on the hill
(75) Another Jain image lying in the same place.

P 75 DRAWINGS

(53). Kilakkudi Sculpture in the Settippodavu cavern, on the hill, Probable age 8th (?) century A D.

Pp 76-80 Caverns and Jain images at Kongar-Poliyangulam on the border of the Madura *tāluq*

Jain images at Muttuppatti, a hamlet of Vadapalangy in the Madura district

The natural cave called Settippodavu in the hollow of the Ummanamalai hill was either a Jain temple or hermitage *(palli)* presided over by the teacher Gunasenapperadigal–Figures of Jain ascetics in the *siddhāsana* posture with their attendant deities–A Jain image seated on a high pedestal–Existence of Jain images and Vaṭṭeluttu inscriptions on the top of the hill at a spot known as Pechchipallam.

Row of six Jain figures near Kilavalavu, six miles from Melur

Existence of Jain figures and beds together with Brahmi records in one and the same cavern is an indication of the cavern being occupied by the Buddhists and its subsequent appropriation by the Jains

An early Jain record of the Pallava period

P 111 Jain temple called Nakhara Jinālaya at Mudigondam

195 (VI)

Report, do, 1910-11.

P. 5. Jain images photographed at Dharmapuri and Adhamankottai (surnamed Mahendramangalam)–The Jain image in the centre of the village of Villivakkam near Madras, a rare object of historical interest.

P. 7. Stone beds and a faint sketch of a Jain image on one of the hillocks adjoining Amur, Tirukoilur *tāluq*, South Arcot district.

PHOTOGRAPHS

No 104—A slab with two squatting Jain figures on the road to old Dharmapuri, Dharmapuri.

No. 108—A Jain figure in front of the Bhairava temple, Adhamankottai

Nos 114, 115—Epitaphs of Śāntisena and Nandisena of about the 9th century A D, Sravana Belgola

No. 116—A Jain image in the middle of the village, Villivakkam

P 58 Rājamalla, grandson of the Ganga king Śrīpurusa, is known by the record at Vallimalai to have founded a Jain shrine on the hil' near that village

P 64 Flourishing side by side of Jain and Saiva creeds at Dharmapuri, Salem district—Jain sculptures on the way to Rāmakkā tank and at Adhamankōṭṭai (not far from Dharmapuri)

195 (VII)

Report, do, 1911-12

P 7 Jain origin of the big stone images round the shrine of the goddess in the Naganathasvamin temple at Tirunagesvaram

P 40 STONE INSCRIPTIONS COPIED in 1911

(500) Inscription in Tamil, on the west base of Chandraprabha-tīrtha-*basti* at Kelasur of king Udaiyar Sri Chola-Gangadeva, dated in the 14th year

P 45 (562) In Vatteluttu, below the pedestal of a Jain image on a rock to the left of the cavern in the Panchapandavarkuttu hill near Karungalakkudi Records that this image was caused to be made by the glorious Ajjanandi

P. 50 STONE INSCRIPTIONS COPIED IN 1912

No 47 Inscription in Hindi on the pedestal of a mutilated Jain image preserved in the Virabhadra temple in the village of Lakkavarapukota, dated in Sam 1548, refers to the image (?) of Bhattāraka Jinachandra of Mūla sangha

P 55 PHOTOGRAPHS

No 165 Jain image in the *tāluq* office, Heggadadevankote

P 57 Image of a seated Jain saint on a sculptured pedestal on a rock to the left of the cavern on the hill called Pañchapāndavar kuttu near Karungalakkudi

Use of natural caverns as temporary rest-houses or places of monastic learning or worship by Jain mendicants.

Natural caverns used not only by Jain saints but also by laymen twelve hundred years ago

P 62 Probable existence of a Jain temple at Tirunagesvaram.

P 78 Irugapa-Dannayaka of the Parnapalle inscription, identical with Iruga or Irugapa-Dandanātha, the Jain minister of Bukka II

P 79 Saluva king Bijjala and his observance of the rules prescribed by Jina—Identity of this Bijjala with the Kalachurya Bijjala, a follower of the Jain faith.

195 (VIII)

Report, do, 1912-13

P 12 Jain temples, Janti Agraharam, Vizagapatam

P 67 STONE INSCRIPTIONS COPIED IN 1912.

(620) Inscription in Kanarese On a stone at Biliur of the Western Ganga king Satyavākya Kongunivarmma-Dharmmamahārājādhirāja Parmananda dated in Śaka 809 and the 18th year, records gift of Biliur twelve (villages) to Sarvanandideva by the king, for the benefit of the Jain temple of Satyavākya-Jinālaya at Pennagadanga

(622) *Do*, on a stone at Peggur of the Western Ganga king Rachamalla Parmanandi dated in Śaka 899, Isvara, refers to Rakkasa ruling Beddora-gare and to the gift of the villages Pergadur and Posavadage to Anantaviryyavya, a pupil of Gunasena-Pandita-Bhattāraka who was the pupil of Birasenasiddhantadeva, a resident of Belgola

P 68 (626) *Do*, on a stone at Añjanagiri dated in Śaka 1466, Krodhi, registers that Śāntikīrtideva, a contemporary of Abhinavachārukīrtipanditadeva of Belugula built of stone the wooden *basadi* which had been constructed on the top of the Anjanagiri hill for the saints Śātitīrthesvara and Anantanātha.

(629) *Do*, on a stone west of the Pārśvanātha *basti* at Mullur, dated in Śaka 986, Krodhi, mentions the death of Gunasena Panditadeva

(630) *Do*, on a second stone at the same place, of the Kongalva king Rajendra-Kongalva, dated in Śaka 980, Vilambi, records gift of

land by the king in different villages to a *basadi* built by his father.

(631). *Do*, on a stone near the Chandranātha-*basti* in the same village; dated in Śaka 1318, Pramodūta (i e, Pramoda), refers to the renovation of this *basadi* by the teacher Bāhubalideva The temple had perhaps originally been built by Rājādhirāja-Kongalva In the body of the inscription mention is made of the Vijayanagara king Harihara (II)

P. 82. PHOTOGRAPHS·

(244) Sundakkaparai rock near the same village, Sivayam

(245) Jain images on Sundakka-parai, Sivayam

P 83 DRAWING

No 43 Jain image on the Sundakkaparai rock, Sivayam

P 84 A square entablature representing a Jain *tīrthankara* (?) on Sundakkaparai, Trichinopoly district

The names Śiyamitturan (Simhamitra) and Vīramallan, either Buddhist or Jain—Rocky resorts sought by mendicants of those communities for purposes of penitence

Pp 109 110 Assignment of land to a Jain *palli* (temple) in Kulattur, a hamlet of Pennaivayil

P 112 A portion of the village Sāttamangalam reported to have been a Pallichchandam, i e, property of a Jain temple—Probable existence of a Jain settlement at or near Tirutturaippūndi in the beginning of the 13th century A D

195 (IX)

Report, do, 1913-14

P 12. STONE INSCRIPTIONS COPIED IN 1913

(109). Inscription in Kanarese On the pedestal of the Rasā Siddha images at Rayadrug (Bellary dist) dated in Pramathi, Māgha, Su. di 1, Monday, records that a *nisidi* was constructed on this day. In eight different sections of the stone are given the names of eight persons whom perhaps the images represent Some of these were Chandrabhūti of the *Mūla sangha* and Chandrendra, Badayya and Tammanna of the *Āpanīya* (i e, *Yāpanīya*) *sang*

(111). *Do,* on the pedestal of a Jain image kept in the *tāluq* office at Rayadrug (Bellary district) of the Vijaynagar king Harihara (I), dated in [Śaka] 1277, Manmatha, Margasira, records that a Jain merchant named Bhogaraja consecrated the image of Śāntānātha-Jineśvara This merchant is stated to have been a pupil of Magha-nandivratin, the disciple of Amarakīrti-Āchāryya of Kundakundanvaya, sārasvata-*gachchha,* Balatkara-*gana* and *Mūla sangha.*

P 56 (525). *Do,* on the base of a Jain image in the Archæological show room of the Madras Museum This is the image of Śāntinathadeva of the temple of Yeraga Jinālaya founded by the Mahapradhana [Bra]hadevana

(536) *Do,* on the base of another Jain image in the same place, records that king Salvadeva a great lover of *sāhitya,* got an image of Śānti Jina made according to rule and set it up

P 96 The earliest of the Vijaynagara stone records dated in Saka 1277 (1355-56 A D), is engraved on the pedestal of a Jain image kept in the *tāluq* office at Rayadurg Records the name of the Jain merchant Bhogaraja (see P 12, Stone inscription No 111)

A reference to a *nīśidhi*-stone from Rayadrug bearing on it images of eight Jain teachers and lay disciples (See P 12, Stone inscription No 109)

195 (X)

Report, do, 1914-15

P 46 STONE INSCRIPTIONS COPIED IN 1914

(458). Inscription in Kanarese on a fragment lying before Vīrappa's house at Sogi (Hadagalli *tāluq,* Bellary dist) of the [Hoysala] king [Vi]ṣnuvardhana-Vīra-Ballā[la] dated in Kārttika, *ba di* 5, Thursday; seems to register a gift of land to a Jain institution

P 49. (491) *Do,* on the base of the column left of entrance into the Añjaneya temple at Kattebennur (Hadagalli *tāluq,* Bellary dist) dated, Nandana, Phalguna, *Su di* 5 Monday, records that a certain mason named Āloja brought materials (?) from the ruined temple of Bhogeśvara at Kondadakatti which belonged (?) to a Jain *basti* and built this temple for Hanumappa.

P. 53 (520) Do, on the base of a pillar in the Rangamadhya-*mandapa* of the Jain *basti* at Kogali (Hadagalli *tāluq*, Bellary dist.) records gift of money by different persons for the daily bathing of the images in the temple.

(521) *Do*, on the pedestal of the smaller Jain image in the same *basti*. dated, Paridhāvi, Chaitra, *Su di*, chaturdaśi, Sunday. registers the consecration of the image by a certain Odeyama-Setti, a lay pupil of Anantaviryadeva

P. 58 STONE INSCRIPTIONS COPIED IN 1915

(16) Inscription in Sanskrit on the right and left pillars of the eastern porch of the Mukha-mandapa of the Mallikārjuna temple at Śrīśailam (Nandikotkur *tāluq* Kurnool district) dated in Kali 4611 and Śaka 1433, Prajāpati, Māgha, *ba di*, 14, Monday gives a lengthy account of the gifts made to the temple of Śrīśailam by a certain chief, Linga, the son of Sānta, who was evidently a *Vīraśaiva*, one of his pious acts being beheading of the Jains

P 69 PHOTOGRAPHS

(355) Jain images on a boulder near the shrine called Samanar-koyil, Anaimalai

P 87 The term *paroksavinaya* commonly found in Jain records as applied to the spiritual welfare of a Jain layman of that creed

P 97 Gift of the chief Iladaraya Pugalvipparagandan Vira-solan to the Jain temple at Tiruppanmalai (Panchapāndavamalai), North Arcot district, recorded in the Panchapāndavamalai inscription.

P 99 The Jain temple of Ambalappasvāmi at Kovilangulam

Pp 100-101. Kurandi in Southern India, an ancient Jain centre —Tirukkāṭṭāmpalli was probably only a Jain temple or an institution Two Jain images found on a boulder in the hill near Mēṭṭupatti, Madura district, were caused to be cut by the Jain teachers of Kurandi.

Mahāvratins applicable either to the ancient sect of the Śaivas called Kāpālikas or Kālāmukhas or to the Jains who have five fundamental duties (*vrata*) to perform

195 (XI)

Report, do, 1915-16

P. 6. CONSERVATION

The rock-cut temples, beds and Jain images at Melachcheri, Kava-

kadu, Tondur and Tirakkol in the South Arcot district and at Sendamaram, Malaiyadikurichchi, and Tirumalaipuram in the Tinnevelley district.

P 8. PLACE REPORTED TO CONTAIN INSCRIPTION.

No. 17. Inscription on a Jain image, Rāmatīrtham, Vizagapatam.

STONE INSCRIPTIONS COPIED IN 1915

P. 43 (458) Inscription in Telegu on a mutilated stone lying near the Somesvarasvāmin temple at Gunapavaram, dated in Śaka, Sravana, *Su.* 3 Seems to record a gift by Akkasala Kamoju, for the welfare of the people and for the merit of Kulottunga-Rajendra-[Chola] Mentions the Jain temple Chandra[pra]bha-Jinālaya

P. 52 (540) *Do*, in Kanarese on a rock in a field at Halaharavi. [Rāṣtrakūta] Nityavarṣa [India III ?] dated in Śaka 854, Pārthiva (wrong) mentions Chandivabbe queen of Kannara, who was ruling the Sindavādi-one-thousand country She appears to have constructed a a *basadi* (Jain temple) at Nandavara and to have made a grant of the *Siddhāye* taxes of Rājanuru for its maintenance Mention is also made of a certain Padmanandi

P 55 (560) *Do*, in Kanarese of the 12th cent on the Jain image of Vardhamānasvāmi at Kammarchodu (Alur *tāluq*, Bellary district). registers the reconstruction (of this image) by Chandavve, the wife of the merchant chief Rāyara-setti who was the favourite pupil of Padmaprabha-Maladhārisvāmi

(565) *Do*, on a slab set up on the Kailāsappagutta (hill) at Konakondla (Gooty *tāluq*, Anantapur district) of the Western Chalukya king Tribhuvanamalladeva (Vikramāditya VI) ruling from Pottalakere, dated in Chalukya Vikrama year 6, Durmati, Pusya, *bahula* [6] Thursday, Uttarāyana-Sankrānti, records that Nāvikabbe built a Jain temple called Chatta-Jinālaya at Kondakunde vatīrtha and [her husband] the Mahāmandaleśvara Joyimayyarasa who was entitled Pesana-Garuda gave 80 *matter* of black-soil land at Kiriya Kondakunde, to that temple.

(566) *Do*, on a slab lying in a field near the same village of the Western Chālukya king Tribhuvana-malladeva (Vikramāditya VI) dated in Chālukya Vikrama year 12, Vibhava, Uttarāyana-Sankrānti. mentions first the *Mahāmaṇḍaleśvara* Ballaya-Chola Mahārāja who

was ruling the Sindavādi-one-thousand province and whose *praśasti* begins with the words *Charana saroruha* etc, then it mentions the *Mahāmandaleśvara* Chikarasa of the Mahābali race whose *praśasti* begins with the words *Jagattrayābhivandita* etc, and next the *Mahā-sāmanta*-Chandarsa, Barmmarasa and Revarasa of Kondakunde, whose *praśasti* begins with the words *ari-durdhara*, etc, seems to record the grant of a land

P. 59. (603). *Do*, in Vaṭṭeluttu, on a boulder in the Irattaipottai rock at Eruvadi, Tinnevelley dist states that (the image below which the inscription is engraved) is the work of Ajjanandi

P. 91 LIST OF INSCRIPTIONS COPIED IN 1916

(276) Inscription in Tamil On the east face of the boulder containing Jain images at Tirakkol (Wandiwash *tāluq*, North Arcot dist.), of the Chola king [Parakesarivarman] dated in the third year, registers a gift of sheep for *ghee* to the Jain temple (*palli*) at Tandapuram in Ponnur nadu, a subdivision of Venkunra-Kottam, by Eranandi *alias* Naratonga-Pallavaraiyan who was a native of Nelveli in Nelveli-nādu, a subdivision of Tenkarai Panaiyur-nādu in Sola-mandalam

(277) *Do* on the west face of the same boulder of the Chola king Rājakeśarivarma, dated in the 22nd year, registers a gift to Ganga-surapperumpalli at Ra[jendra]puram

P 92 (278) *Do*, on the west face of the same boulder registers a gift of gold for a lamp

(279) *Do*, on a rock to the east of the same boulder of Parakesari-varman dated in the 12th year registers a gift of paddy to Kanakavira-sittadigal mentions Sembiyan Sembottilādanor, son of Videlvidugu Sembottilādanār *alias* Ganaperumān

P 94 PHOTOGRAPHS

(411) Jain image in a temple outside the village, Kammarchodu.

Pp 112-113 Cavern at Eruvādi containing a squatting Jain figure, mention of Ajjanandi—The inscription is in the Vaṭṭeluttu characters of about the 8th century A D (See page 59, inscription No. 603)--Reference to Ajjanandi in the Tamil work *Jīvakachintāmani*—Reference to a Jain hermitage at Vedāl headed by a lady teacher.

Pp. 133-134. Jainism in the Bellary district—An image of the Jain *tîrthankara* Vardhamâna at Kammarachodu—Kondakundânvaya and the village Kondakundi.

195 (XII)

Report, do, 1916-17

P 7 (30) Inscriptions on a Jain image, Râmatîrtham, Vizagapatam

P 9 COPPER-PLATES EXAMINED

No 9 Of Eastern Châlukya Vişnuvardhana III, [Saka]684, Mârgasira, *ba dvâdaśi*, in Sanskrit (in Telugu) registers grant of the village Musinikunda in Tonka-N[â]tav[â]di Visaya to the Jain teacher Kâlibhadrâchârya It is returned to the Govt Museum, Madras. Ayyana or Avyana Mahâdevi, queen of Kubja-Vişnuvardhana was the *âjñapti* of the grant and the character was marked with the seal of Kubja-Vişnuvardhana

P 72 STONE INSCRIPTIONS COPIED IN 1917

Anantapur dist Madakasira *tâluq*

No 20 On a pillar of a dilapidated *mandapa* at the entrance into village of Kottasivaram in Kanarese registers that Alpadevi, the queen of king Irungola and a lay disciple of the Kânur-gana of Kondakondânvaya, protected [this] Jain charity while it was in a ruined condition

No 21 At the same place, in Kanarese, registers that this *basadi* (Jain temple) was built by Dêvanandi-Âchârya, pupil of Puspanandi-Maladhâridevа of Kânurgana and the Kondakundânvaya

No. 28 On a pillar set up at the southern entrance into the village Patasivaram, of Western Châlukya king Tribhuvanamalla Vîra-Someśvaradeva, 'the destroyer of the Kâlâchurya race', dated in Śaka 1107, Viśvâvansa, in Kanarese, mentions the Jain teacher Vîranandi-Siddhântachakravartideva and his son Padmaprabha-Maladhârideva

P. 74. No. 40 At the same place in the court yard of the Jain temple at Amarapuram of Irungonadeva-Chola-Maharaja of the Chola race 'ruling at the capital town of Nidugallu, Saka 1200, Isvara, Âshada, *su-di*, Panchami, Monday, in Kanarese, registers that Mallisetti gave at

Tammadihalli 2,000 trees to Prasanna-Pārśvadeva of the *basadi* of Tailangere known as Brahma-Jinālaya The priest of this temple was Challapille, a Jina-Brāhmana

No. 41. On another stone in the same place Sārvari, Āsvija, *su-di.* 5, Friday, in Kanarese This is the tomb (*nisidhi*) of Sambisetti, son of Berisetti.

No 42. On a pedestal lying in the courtyard of the same temple. Kanarese This is the *basadi* caused to be made by a pupil of Bālendu-Maladhārideva

No. 43. On a stone lying in the tank to the south of the same temple Kanarese This is the tomb (*nisidhi*) of Bommisettivara Bāchayya, a lay disciple of Prabhāchandra Bhattāraka

No 44. On a second stone in the same place Kanarese This is the tomb (*niśidhi*) of Bhāvasenatraividya-chakravartin

No. 45 On the third stone in Kanarese This is the *niśidhi* of Virupaya and Māraya

No 46. On the fourth stone Kanarese This is the *niśidhi* of Potoja and Sayabi-Māraya, father and son

No. 47. On the fifth stone Kanarese This is the *niśidhi* of Kommaa[ā]setti, a lay disciple of Prabhāchandradeva

No. 48 On a stone lying on a platform in the courtyard of the Āñjaneyasvami temple at Tammadahalli Kanarese This is the *nisidhi* of Chandra[n]ka-Bhattāraka, [pupil] of Chārukīrti-Bhattāraka of the *Mūla sangha* and the *Desiya-gana*

P. 111 Doubtful indication of the successful crusade of Jatāvarman Vira-Pandya against the Jains

Pp. 113-114 Irungoladeva or Irungonadeva-Chola-Mahārāja and inscription Nos 20 (p 72) and 40 (p. 74)

P 114. Jain temples and Jain tomb-stones in the Madaksira *tāluq* Pāta Śīvara, Kotta-śīvara and Amarapura, strong settlements of the Jains with Jain *bastis* in them—Kotta-śīvara, originally a Jain *basti* built by Dāvanandi and repaired by Ālpadevi—A *basti* built by a lay disciple of Bālendu Maladhārideva—Tomb-stones of Jain teachers (Nos 41, 43-48, p 74)

P. 116. Eastern Chālukiya king Visṇuvardhana III and record No. 9, p. 9.

195 (XIII)

Report, do, 1917-18.

P. 7. Labels in Vatteluttu characters beneath the magnificent rows of Jain images on the rock at Kalugumalai.

P 74 STONE INSCRIPTIONS COPIED IN 1917 ·

No 714 On a stone lying in the courtyard of a Jain *basti* at Agali Kanarese [This is] the *niśidhi* of Kriṣ[ni]-setti, son of Betti-setti, a lay disciple of Devachandra Deva of the *Mūla-sangha* and the Desiya-*gana*

P. 79 No 766 On a boulder in a field below the tank bund at Kotipi Kanarese Seems to contain the name Chārurasibhandirar for Chārurāsi Pandita, the title of a particular order of Jain monks

P 80 No. 779 On a slab built into the waste weir of the tank at Chilumuttuiu Vijayanagara of Mahamandaleśvara Vira-Bukkarāya Śaka 1289 Kanarese Records construction of a stone bench by Iru-gappa Odeya

P 85 No 831 On the wall of the Durgapañcha cave at Rāma-tirtham (Vizagapatam district) Eastern Chālukya Sarvalokāsraya Visnuvardhana-Mahārāja Kanarese (Prose and verse) States that the saint Trikālayogi Siddhantadeva, the presiding teacher of the *Desigana* and the spiritual teacher of king Vimalāditya paid respect to Rāma-konda (i e, Ramatirtha hill), with great devotion The king is given the title Rāja Mārtanda and Mummadi-Bhīma

No 132 On the pedestal of a broken Jain image on the Guru-bhaktakonda hill at Rāmatirtham, Vizagapatam district. Telugu Seems to state that the image was set up by Pra[mmi]se[tti] of Chanuda-[vro]lu in the Omggerumāigga

P 133-134 Inscription of Vimalāditya at Ramtirtham in the Vizagapatan district (see record No 831, p 85)—His Jain *guru* Trikāla-yogi-Siddhāntadeva, called also Trikālayogi-Munindra, a teacher of the *Deśigana* school of Jainism—Jainism patronised by the earliest members of the Eastern Chālukya family—Rāmatīrtham, a Jain centre.

P. 162 An inscription of the reign of Bukka I, dated in Śaka 1289, recording construction of a *Kallumañchige* (stone-bench) by the Mahāpradhāna Irugappa-Vodeya, known as the best of Jains, and the builder of the Jain temple at Vijayanagara (See record No. 779, p. 80).

195 (XIV)

Report, do, 1918-19.

P. 16 STONE INSCRIPTIONS COPIED IN 1918

No 201 On a slab set up near the Āñjaneyasvami temple at Nandi-Bevuru Western Chāļukya Trailokyamalladeva] Śaka 976. Kanarese—Grant for the worship of Jina to a certain Astopavāsi Bhala of *Desiga-Gana.*

P 22 No. 256 On a slab set up on the site of a ruined *matha* at Mannera-Masalavada Yādava Vira-Rāmachandradeva, Śaka 1219 Kanarese, registers gift of land to Vinayachandradeva by Bhairava devarasa for offerings to the Jain temple at Mosalevāda

P. 48 STONE INSCRIPTIONS COPIED IN 1919

No 8 On the north and west walls of the central shrine in the Visnu temple at Dadapuram (Tindivanam *tāluq*, South Arcot district) Chola. Rājakesarivarman *alias* Rājarājadeva 21st year, Tamil, gives a list of vessels and ornaments presented to the temples of Kundavai-Jinālaya, etc, built by the princess Parāntakan Kundavai-pirattiyār

P. 78. PHOTOGRAPH

No. 519. Jain stone image in the Śiva temple at Drākṣārāma

P 94 Reference in the Dādāpuram records to the erection of temples by the princess Kundavai, the sister of the Chola king Rāja rāja I. Besides the Śiva and Visnu temples she built a Jina shrine called Kundavai-Jinālaya, now extint

195 (XV)

Report, do, 1919-20

Pp. 78-79. PHOTOGRAPHS

No. 574. General view of the rock-cut temple, Sittannavāśal,

No. 575 Another in relief of a Jain image in the same temple, Śittannavāśal.

No. 586. East view of the cavern containing beds, Muttupatti.

No. 587. South view of the same cavern showing Jain images, Muttupatti

No 588. West view of the same cavern Muttupatti

No 589. Sculpture of a Jain image within the cavern, Muttupatti

No 594. General view of the hill with three caverns, Karungālakkudi

No 595 General view of the cavern containing the Brahmi inscription and beds, Karungalakkudi

No 596 Another view of the same showing the Jain image on the opposite hill, Karungalakkudi

No 597 Another cavern on the top of the above, Karungālakkudi

P 100 The Māvintlupalli grant of the time of the eastern Chalukya king Visnuvardhana III (surname, Visamasiddhi, 709-746 A D) recording grant made to the Jain temple at Bezwada

Pp 102-107 Periyapurānam sculptures in the temple at Daraśuram near Kumbhakonam

NORTH WALL NO 13

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P 245 Jain doctrines, similar to the more orthodox forms of Buddhism—a tendency for Jainism to become virtually a sect of Brāhmanism "In the north and west of India the Jains are still a cultivated class, mostly engaged in commerce whilst in the south they are, as a rule, agriculturists"

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Jainism to make the first southward march bringing down more "Aryan"s of the north into the Carnatic and Tamil lands

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In this paper there are several quotations from Jain authors.

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P 339 Mosque of Kutb-ud-din at Delhi built out of the ruins of some Jain temples among other Hindu ones

According to Cunningham the great temple of Sāsbahu or the great Jain temple of Gwalior, was not available for Hindu worship during the time of its Mahomedan occupation (13th and 14th cents)

P 340 The Jain temple of Chintaman finished in about 1638 A.D at a cost of Rs 900000 by Sāntidās, a rich Baniā merchant, was turned into a mosque by Aurangzeb

258

TEMPLE, RICHARD CARNAC *The Travels of Peter Munday, in Europe and Asia 1608-1667 Edited by R C. Temple Vol. II · Travels in Asia,* 1628-1634. London, 1914. (TheHakluyt Society, Second Series, No. 35).

P. Lix. Munday heard of a *pinjrapol* kept up by the Jains at Cambay for sick fowls.

P 257n. Munday makes no mention of the extensive Jain temples on Mt. Abu.

P. 310 n. Remarks of all the 17th cent travellers on the *pinjrapols* or animal hospital in Gujarat, supported mainly by the Jains.

259

SMITH, V A. *The Early History of India from 600 B.C to the Muhammadan conquest Third Edition,* Oxford 1914

P 10, and n 2 Jain books—Leading Jain texts—Publications relating to Jainism

P 29. Jainism and Buddhism.

P 33 Death of Mahāvira and Buddha

P. 35 n 1 Ajātasatru and his buildings at Bhagalpur

Pp 42-43 Rise of Chandragupta Maurya 322 B C—Accession of Chandragupta

P 46, and n 2 Traditional dates of Mahāvira and Gautama—Death of Mahāvira 470 years before Vikrama, whose era begins in 58 B C—Merutunga a Jain author

P. 77. Worship at altars by Chandragupta

Pp 115-153 Chandragupta and Bindusāra, from 221 B.C to 272 B C.

P 181, and n 3 Conversion of Kumārpāla King of Gujarat, to Jainism in A D 1159—Jain monk Hemachandra

P 193 Jain traditions about Samprati, a grandson of Asoka

Pp 196-197. Chandragupta Maurya met Alexander in B C 326 or 325—His accession in B C 325-27, his victory over Seleukos in B C. 303.

Asoka dedicated cave-dwellings at Barābar for the use of the Ajivikas, B.C. 257. and another about B C 250

Dasaratha dedicated Nāgārjuni caves to the Ajivikas, B C. 232

P. 203, n 1. Persecution of Jainism in Southern India in the 7th century—Ajayadeva's (A D 1174-6) persecution of the Jains.

P. 301. Jain cult related to the Buddhist at Mathurā.

Pp. 345-346. Jainism in Vaiśāli and Eastern Bengal

Pp. 373-398. Paundravardhana and Jainism.

Pp. 427-428. Jainism in the Deccan.

P. 429. Amoghavarṣa and Jainism—Progress of Jainism under Jinasena and Gunabhadra.

P. 433 Decay of Jainism and Buddhism—The Hoysala dynasty Mysore—Gangarāja, a Jain minister of Bittideva or Biṭṭiga, 1111-1141 A D, (first prince) of the Hoysala dynasty

Pp 453-455, 463, 473 Jain religion

Pp 472, 476 Mahendravarman I, a Pallava king, (A D. 600-625), a Jain in early life—His destruction of the large Jain monastery at Pātaliputtiram in South Arcot

260

Cathay and the Way Thither (Translated and edited by Henry Yule) *Second Edition* (Revised by Henri Cordier) Vol. 3 London, 1914

P. 251 Mailapur was anciently inhabited by the Jains The dream story about the image of the place One had a dream that in a few days the town would be overwhelmed by the sea Their holy image was removed further inland, and three days later the old town was swallowed up The temples were then re-established in a town called Mailamanagara, where exactly the same thing happened again. Tradition runs in reference to the whole coast from San Thome to the Seven Pagodas, and extensive ruins existing beneath the sea are sometimes visible

261

TANK, UMRAO SIMHA *Jain Historical studies* Delhi, 1914.

Contains an account of the life of prominent Jains and famous events of Jain history

262

CHARPENTIER, JARL. *The Date of Mahāvīra.* (IA, xliii, 1914, pp. 118-123, 125-133, 167-178).

The Jain chronology and its foundation—Buddhist relations concerning Mahâvira and the Jains—The date of Buddha's death—The Jain tradition according to Hemachandra and the real date of Mahâvira.

263

RANGACHARI, V *The History of the Naik kingdom of Madura* (IA, xliii, 1914, p. 153-158).

P 158. A remarkable proclamation of Deva Râya in the 14th cent declares the unity of the Jain and Vaiṣnava religions, and the consequent necessity on the part of the adherents of the two religions to abstain from conflicts.

264

PATHAK, K. B *Jain Śākaṭāyana, contemporary with Amoghavarsha I.* (IA, xliii, 1914, p. 205-212).

This Jain author lived in the time of Amoghavarṣa I, wrote in about Śaka 789, the work *Amoghavritti*, so named in honour of the Râstrakûta king

265

DEY, NUNDOLAL *Notes on Ancient Aṅga or the District of Bhagalpur.* (JPASB, x, 1914, pp 317-347).

Pp 320-321 Chandanâ or Chandravâlâ, daughter of Dadhivâhana, governed Aṅga during 7th-6th B C, was the first female to embrace Jainism shortly after Mahâvira's attainment of Kevaliship, and afterwards became the head of thirty six thousand nuns.

P. 322. According to the Jain authorities Koṇika (Ajâtaśatru) made Champâ his capital after the death of his father—Udâyin was the son of Ajâtaśatru according to the Buddhist and Jain works.

The influence of Mahâvira after he attained the Kevaliship extended over, Videha, Magadha and Aṅga, as the rulers of these kingdoms were his relatives.

P 323. The religion of Mahâvira had spread over Vaiśâli, Râjagriha and Champâ, but the genius of Buddhism prevailed over the doctrines of Jainism.

P. 329. The Jain work *Champakaśreṣthi-kathâ* mentions the name of Sâmanta Pâla as king of Champâ,

P 334. Mahāvīra, on becoming Kevalin, passed three rainy seasons at Champā and its suburbs, and made many converts. Champā—a stronghold of Jainism Champāpurī is held very sacred by the Jains as Vāsupujya, the 12th Tīrthankara, lived and died here. A temple at Nāthnagar marks the site of his birth and consecration Vāsupujya was the son of Vasupujya and Jayā, and his symbol is the buffalo. In Champā existed a temple called Chaitya Punnabhadda where Mahāvīra resided and where Sudharmana, one of the Mahāvīra's disciples recited the *Uvāsagadasāo*. Vāsupujya's temple belongs to the Digambara sect—At Champā another temple of the Śvetāmbaras

P 336 The *Ubbāi Sūtta*, a Jain work, professes to give a description of Champā at the time of Kunika or Ajātaśatru The *Champaka-Sresthi-Kathā*, another Jain work, contains enumerations of the castes and trades of the town

Pp 336-337. Svavambhava, the fifth Patriarch of the Jain church who succeeded Prabhava, lived at Champā where he composed for his son Manaka the *Dasavaikālika Sūtra* containing in ten lectures all the essence of the sacred doctrines of Jainism in the 4th cent B C

266

RICE, L *The Hoysalla King Bitti-Deva Visnuvardhana* (JRAS, 1915, p 527-531)

P 530 Under the influence of Rāmānuja who demolished 720 Jain temples Bitti-Deva exchanged his Jain religion for that of Visnu. His first queen was Śāntala Devi, a strenuous Jain.

267

PATHAK, K B *The Nyāsakāra and the Jaina Śākatāyana* (IA, xliv, 1915, p 275-279, xlv, 1916, p. 25-27)

Information about the Jain grammarian

268

JAYASWAL, K. P. *The Saiśunaka and Maurya chronology and the date of Buddha's Nirvāna* (JBORS, i, 1915, pp. 67-116).

P. 101. Jain chronology.

269

BANARJI, R. D *The Palas of Bengal* (Memoirs of the Asiatic Society of Bengal, Calcutta, 1915, pp. 43-113).

P. 48. The Jain *Harivamśapurāna* has a reference to a king named Indrarāja, a contemporary of Vatsarāja, and living in the year 705 of the Śka era, i e, 783 A.D.

P. 50. The Jain *Harivamśapurāna* states that in Ś 705 Indrāyudha was ruling in the north, Sri Vallabha in the South, the Lord of Avanti in the East, and Vatsarāja in the west.

270

PARGITER, F F *The Telling of Time in Ancient India.* (JRAS, 1915, pp 710-713).

The Jain names of the *muhūrtas* are set out in the *Sūryaprajñapti* (*Sūrapannatti-Sūtra*) as noticed by Weber in his "Sacred Literature of the Jains" in his "Indische Studien. The list constitutes *pāhura* x, (sub-)pāhura 13

Day-Muhūrtas —fifteen in number—Rodda, Seta etc

Night-Muhūrtas —fifteen in number—Ānamda, Vijaa etc

271

FLEET, J. F *Salivahana and the Saka era.* (JRAS, 1916, pp. 809-820.)

Pp. 819 820 Jinaprabha Sūri's *Kalpapradīpa* (about A D 1300) describes anointment of Sātavāhana as king at Pratisthāna and his conversion to Jainism (JBBRAS, x, p 131 ff)

272

RUTHNASWAMI, M *Dabhoi or the city of the Darbha Grass* (MR, Jany-June, 1916, pp 539-545).

P. 543. Jain brothers Tej-pāla and Vastupāla and their work as builders of temples.

273

RAU, C. HAYAVADANA. *The Place-names of Mysore.* (QJMS, VI, 1916, pp 264-281).

P. 270. A very old line of kings, Jains by religion, called themselves "The Lords of Nandagiri" The Jain ascetics lovers of the picturesque and they selected such spots for passing their lives

274

RAPSON, E. J *Ancient India* Cambridge, 1916

Pp 64-77 The rise of Jainism and Buddhism—Their founders—Their Sanskrit epics—The Purāṇas—Genealogies—The Pali epics—The Sūtras

275

RICE, LEWIS *Mullur* (IA, xlv, 1916, pp 141-142)

Jain temples in Mullur—The Kongālvas were Jains by religion

276

RICHARDS, F J *Side Lights on the "Dravidian Problem"* (QJMS, VI, 1916, pp 155-202)

P 187 Oppert (Original Inhabitants of India, p 61) traces the feud to a struggle between Jains and Brāhmanas, the former representing urban interests and the latter the interests of the landed properties. Mr M. Srinivasa Aiyangar would ascribe it to a military organization of Chola Emperors

277

VENKATESWARA, S. V. *The Date of Vardhamāna.* (JRAS, 1917, pp. 122-130).

The date of Vardhamāna, the founder of modern Jainism, is one of the earliest landmarks in the chronology of ancient India,

278

JAYASWAL, K. P. *The Historical Position of Kalki and His Identification with Yaśodharman.* (IA, xlvi, 1917, pp. 145-153).

Pp. 146-147 Confirmation of Puranic data of Kalki by Jain data
Pp. 151-152. The two Jain chronologies.

279

SUBBIAH, A VENKATA *A Twelfth Century University in Mysore.* (QJMS, 1917, pp. 157-196)

Pp 192-196 Buddhist and Jain Institutions differed markedly from the Brāhmanical ones in that there was no caste system recognised by them—In the 11th century the Jains at Belgame seem to have been fairly active

280

SRIKANTAIYA, S *The Hoysala Empire* (QJMS, vii, 1917, pp. 292-309).

Pp 304-309 Visnuvardhana's (12th Cent A D) minister Ganga Rāja was a staunch Jain and restored several Jain temples and *bastis.*

Punisa Rāja one of Visnu's famous generals utilized all his wealth in raising Jain structures Santaladevi, one of Visnu's queens gave grants to Jain temples

Influence of Jainism in the early years of Viṣṇuvardhana's reign. He built a number of Jain *bastis* at Dorasamudra.

Biṭṭideva became Viṣṇuvardhana after his conversion to Vaiṣnavism—Its causes—Story of his persecution of the Jains, in the *Sthalapurāna* his discontinuing or abolition of all Jain *inams,* destruction of *bastis* and his setting up of Nārāyana temples

In the reign of Narasimha I, his minister Hulla, a devout Jain, erected the Bhandara *basti* at Sravaṇa Beḷgoḷa,

Throughout the existence of the Hoysala empire, Jainism more or less a living religion—Hoysala kings whatever their religion, continued to patronise the Jains

Narasimha III had a Jain *guru* who was called Rāja *Guru*

281

DAMES, MANSEL LONGWORTH *The Book of Duarte Barbosa Translated from the Portuguese by M L Dames Vo I*, London, 1918 (The Hakluyt Society, Second Series, No. 44).

P 110, n 2 Barbosa's description of the Jains—Their carefulness with regard to the life of flies and vermin—Their keeping up of hospitals for animals

282

PATHAK, K B *New light on Gupta era and Mihirakula* (IA, xlvii, 1918, pp 16-22)

P 18 According to Jain authorities the early Gupta kings were immediately succeeded by the great tyrant Chaturmukha Kalkin, or Kalkirāja

The Jain nirgranthas are allowed by the rules of their religion to take their meal at noon once a day

283

WALSH, E H C *The Annual Address* (JBORS, iv, 1918, pp 1-13)

Pp. 2 3 Importance of the Hathi-Gumphā inscription of Kharavela from the point of view of the chronology of pre-Mauryan times and the history of Jainism

284

SMITH, VINCENT A. *New Light on Ancient India.* JRAS, 1918, pp. 543-547).

P. 546. Position of high honour given to the Jain religion in the days of the Nandas and in those of Kharavela.

The Nandas were Jains.

285

SANKARA AIYAR, K G. *The Age of the third Tamil Sangam.* (QJMS, viii, 1918, pp 34-60).

P. 39. Establishment of a Jain Dravida Sangam in 470 A.C according to the Jain Digambara Darsana

P 53 Mr Svamikannu Pillai has shown that *Jivakachintāmani* was composed in about 813 A C.

286

SRIKANTAIYA, S *The Hoysala Empire* (QJMS, viii, 1918, pp. 61-76)

P 69 In the reign of Vira-Ballala though Jainism was patronised as before and Śrivaisnavism claimed its own adherents, Saivism was becoming more and more popular Ballala was himself Saivite and known as Siva Ballala.

287

SRIKANTAIYA, S *Life in the Hoysala Period* (QJMS, viii, 1918, pp. 97-117)

P 98. A Jain ascetic putting the Hoysalas in possession of power

Pp 106-107 A Jain teacher instructing four female disciples—Exemption of teachers from taxation—Jain priests discoursed on religion in public

Pp. 108-109 "Jain Arithmetic" shows how questions should be set and how they should be answered

Jātaka-tilaka, a poetical work on astrology written in 1049 A.D, by a Jain Siddhacharya in the time of Ahavamalla, and Aryabhaṭṭa is mentioned as his predecessor in this work.

Nāgachandra or Abhinavapampa was a well known Jain poet, he was a disciple of Bālachandramuni, He built Mallinātha Jinālaya,

the name of a famous *tīrthankara* in Vijayāpura, probably Bijāpur, his supposed birthplace His date is 1105.

P. 110. *Karnāṭakakalyāna Kāraka,* a medical work (12th Cent.) written by a Jain, Somanâtha.

Pp. 115-116. The Jains resorted to a peculiar mode of self-destruction consistently with their chief tenet. It was death by starvation or *sallekhana.* For days on end without food or water, men and women devoted themselves to the contemplation of the divinity till death was brought about.

287 a

SLATER, ARTHUR R *Where religions meet—As illustrated by the sacred places of India* (QJMS. viii, 1918, pp 193-309)

P. 296. The construction of the series of caves at Ellora is of Buddhist, Brâhmanical and Jain origin The first series are Buddhist, the second Brâhmanical, while the third was excavated in the days of the Jains.

P 299 Benares and Mathura, centres of Buddhism and Jainism

288

PATHAK, K B *Śākatāyana and the Authorship of the Amoghavritti.* (ABI, 1, 1918-20, pp. 7-12)

The Jain Śākatāyana composed his *sūtras* and the *Amoghavritti* in the time of Amoghavarṣa I

289

BHANDARKAR, D R *Lectures on the Ancient History of India on the period from 650 to 325 B.C.* Calcutta, 1919. (The Carmichæl Lectures, 1918).

P. 78 The Jain *Nirayāvali-Sūtra* informs us that Ajātaśatru fixed a quarrel on Cheṭaka, a Lichchhavi Chief of Vesāli.

Pp. 146-147. *Āyāramga-Sūtta,* a well-known Jain Canonical work, names such countries as *a-rāya* (i e., where there is no ruler), *juvarāya* (where the ruler is a youngster), do rajja (Government by two), and also gaṇa-rāya (where Gana is the ruling authority), which the Jain religious Brotherhood is ordained to avoid

290

BLOOMFIELD, M *The life and stories of the Jain Savior Pārśvanātha* Baltimore. 1919.

The work contains the life-history of Pārśvanātha as culled from Jain works, canonical and non-canonical

291

BHIDE, H. B *Is Kalkirāja an Historical Personage?* (I A. xlviii, 1919, pp 123-130)

Pp 123 128 Unreality of Jain writers regarding Kalkirāja

Pp 128-130 Hemchandra's account of Kalkirāja

292

SMITH, *V. A. The Oxford History of India* Oxford, 1919.

Pp 47-56 Ajātaśatru and Jainism—Jainism and Buddhism—Career of Mahāvīra—Jainism and Buddhism contrasted—Jain doctrines—Success of Jainism

P 75 Chandragupta Maurya and Jainism

P. 178 Non-existence of Jainism in Kashmir or Assam

P 188. Jain images in Bundelkhand

P 199 Jainism patronised by the Gangas of the tenth century—Execution of the statue of Gommatesvara at Sravana Beḷgola in about A.D. 983 to the order of Chāmuṇḍarāya

Pp 201-203 Jainism in southern Maratha country, Mysore and the Deccan—King Amoghavarsa (C 815-77) and Jainism—Bittideva or Biṭṭiga (Viṣṇuvardhana) and Jainism.

P 210. Mahendra's destruction of Pāṭaliputtiram, a Jain monastery in south Arcot,

Pp. 214-215. Persecution of the Jains at the hands of the king variously called Kūna, Sundara or Nedumāran Pandya.

P. 369 Akbar taught by Jains

P 388 Jahangir's severe orders against the Jains of Gujarat.

293

RAO, T. RAJAGOPALA *Salivahana. Who is he?* (The South Indian Research Vepery, Madras, 1919, 1, pp. 225-247).

Jina Prabha Sūri who lived in the 15th century recorded in his *Kalpapradīpa* that Śātavāhana became a Jain and built Jain *Chaityas* or temples Fifty of his *mas* (or *sudars*) erected Jain temples after their respective names—Evidences to show that Śālivāhana is Śātavāhana

294

CHANDA RAMAPRASAD *Date of Kharavela.* (IA, xlviii, 1919, pp 214-216)

Accession of Kharavela may be put down to about 79 B C and that of Śātakarni II a few years earlier

295

BHANDARKAR, R G *A Peep into the Early History of India* (322 B C—circa 500 A C) Bombay, 1920

P 56 The Jains Two inscriptions recording installation of images in 424 A D and 459 A D at Udayagiri and Kahāum respectively—Another inscription of Kumārgupta dated 431 A D records setting up of an image at Mathura—Facts proving that at the time there were not many adherents of the religion

296

SMITH, V A. *Asoka Third Edition* Oxford, 1920

P 34 Jain attitude akin to Buddhist.

P. 58 Regard for sanctity of animal life practised very strictly by the Jains,

P. 38. Kumārapāla's conversion to Jainism offers the best possible commentary on the history of Asoka

P 41 Kankālī Ṭīlā, Mathura, a Buddhist as well as a Jain site

P. 61 Buddhism and Jainism both originally mere sects of Hinduism. Asoka's honour in various ways to Jains and Brāhmanical Hindus as well as to Buddhists

P 62 Asoka's expenditure in hewing out of hard gneiss spacious cave-dwellings for the Ajivika naked ascetics—His liberal benefactions on the Jains and Brāhmanas

P. 70 The Jain literary tradition of Western India about grandson of Asoka, named Samprati, who is represented as an eminent patron of Jainism, in fact a Jain Asoka

PP 72-74 Chronology of the Maurya period

P 210 Employment of Asoka's censors among the Bhāhmanas and Jains

297

MAJUMDAR, AKSHOY KUMAR *The Hindu History, B C. 3,000 to 12,000 A D* Second Edition Dacca, 1920

Book II, Chapter II A India in Vedic Age till 2500 B C.

Rise of Jainism—Jainism has been sometimes called *Syād-bāda*—Jainism is still a living religion—Jains accept the caste system—They agree with the Buddhists in denying the existence or at least the activity and providence of God

298

MAJUMDAR, RAMESH CHANDRA *The Kushan Chronology Pt* I (JDL, i, 1920, pp 65-112)

P. 104. The business habit of the Jain merchants is not peculiar to the Kusan period alone-Śodāsa's Mathura Inscription belongs to the Jain religion

299

SASTRI, HARAPRASAD *Two Eternal Cities in the Province of Bihar and Orissa.* (JBORS, vi 1920, pp 23-39)

P 25 Transference of the chief seat of Jainism from Vaiśāli to Pātaliputra.

At Pātaliputra was made the first collection of Jain scriptures in the fourth century B C

One great man of this period was Sthūlabhadra.

P. 26 Sthūlabhadra was born and bred at a spot in the city of Patna near the Gulzarbagh station—Bhadrabāhu the latter with Chandragupta and others settled at Śravana Belgola at a time when Pāṭaliputra was stricken by a continuous famine for twelve years

P 29 Composition of the *Tattvārthadhigamasūtra* by Umāsvāti-Vāchaka in the fifth century A D at Pātaliputra

P 33 Moving over to Odantapura of all respectable people from Pāṭaliputra, on the former being made the provincial Capital

Consecration at Patna of several Jain images in the fifth and sixth centuries.

Identity of Patna with Pātaliputra, among the Jains

300

GAIT, EDWARD *The Annual Presidential Address* (JBORS, vi, 1920. pp 455-469)

P 462 463 First collection of the Jain scriptures made at Pātali putra in the 4th century B C

Pātaliputra, a stronghold of Jainism down to the 18th century

301

LALL, PANNA *Account of a Tour in the Almora District, Himalayas* (JBORS, vi, 1920, pp. 361-392).

P 392 Jain architecture—Characteristics found in the temple at Champhavat

302

PATI, JAINATH *The Different Royal Genealogies of Ancient India.* (JBORS, vi, 1920, pp. 205-229).

Pp. 208-209. Geneaologies in the Jain *Harivamśa* and its source of inspiration.

Pp. 220-221. Jain element in the *Mahābhārata,* and the *Rāmāyaṇa.*

According to the Jain *Harivamśa,* Kuśādya deśa appears to be another name of Saurāṣṭra

303

JACOBI, HERMANN. *Einteilung des Tage's Zeitmassung alten Indien* (Division of diurnal measure of time in Ancient India) (ZDMG, lxxiv, 1920, pp. 247-263)

Information about the measurement of time by the Jains.

304

SITARAM *History of Sirohi Raj from the Earliest times to the Present Day* Allahabad, 1920

Pp 30 75 Sirohi 12 Jain temples called the Deva Sari near the palace Of these, the most important is that of Chaumukhiji built in V E 1634 (A D 1577)

Bamanwarji Four miles north-west of Pindwara stands the Jain temple of Bamanwarji (Banwarji) dedicated to Mahāvīra An inscription is in a temple near Banwai dated in V E. 1519 (A D 1462)

Jharoli. An old village to the north west of Pindwara contains temple of Śāntināth—Inscription bearing date 1251 V.E on a stone slab affixed to the wall, shows that it was originally dedicated to Mahā vīra Svāmi.

Pindwara In the temple of Lakshminārāyana are two inscriptions of the time of Paimāi Rāja Dhārāwarsh, one bearing date V.E 1234 (1177) affixed to a wall of the Jain temple of Mahāvīra Svāmi

Ajari. Temple of Mahāvīra Svāmi, near Gopalji's temple. The Jain temple contains an inscription dated 1269 V E (1212) on the seat of the image of Sarasvati.

Vasantgarh To the east stands a Jain temple of the fifteenth century in which there is an image with an inscription telling us that

it was installed at Vasantpur in 1507 V E (1451) during the reign of Kumbhakarna Several finds of this place presented by the Maharao to the Jains of Pindwara, who placed them in the temple of Mahāvīra there Most of the images are undoubtedly old, that of Risabhanāth, having an inscription dated 744 V.E. (687)

Nandia To the north of the village a big Jain temple containing an inscription dated 1130 V E (1073), in which the temple itself is called Nandesvara Chaitya

Kojra This village contains a Jain temple of Sambhavanātha, but an inscription dated 1224 V E (1167) on a column inside calls it a temple of Pārśvanātha

Vasa A peculiar feature of Saiva temple of Jagdish is that it has a Jain image on the top A parallel case may be cited of a Saiva temple in Santpur which remained without an idol for many years, after which a Jain image was installed

There was a village named Kalagra about two miles from Vasa containing a Jain temple of Pārśvanātha

Kayadran In the middle of the village a Jain temple There existed an old Jain temple here, the stones of which were removed to Rohera for the construction of the new temple.

Ora Common gate to the three temples near the Vaishnava temple surmounted by a Jain image which shows that it originally belonged to a Jain temple There is also a Jain temple of Sarnath in the village, containing an inscription dated 1240 V E (1383), in which the temple is styled Mahāvīra Chaitya

Mungthala Here is a large Jain temple, the oldest inscription on which bears date 1216 V E (1159)

Girwar The village contains ruins of an old temple. The marble gate to the Vaisnava temple of Pattanārāyaṇ appears to have belonged to some Jain temple of Chandravati, as a Jain image is engraved in it.

Datani Here is a Jain temple

Barman There is a Jain temple in the village, in a wall of which an image of the Sun-God is inlaid.

Anadra In this village there exists a Jain temple

Sanpur. Restoration of a Jain temple built in about the twelfth century.

Abu Mount Abu contains shrines of the Jain *Tirthankaras*—Dilwara temples are Jain—The temple of Vimala Sah, known as the Vimalvasahi, is sacred to Ādinātha and was completed in 1088 V. E. (1031)—The other temple is that of Vastupala and Tej-pala built in 1287 V. E (1231) and is dedicated to Neminatha—In addition to these, there are several other temples of Svetāmbara Jains, such as three-storied temple of Chaumukhji, the temple of Śāntinātha and a temple of Digambara Jains

Achalgarh The brothers Vastupala and Tejpala were Jains, yet there is evidence to shew that they restored several Śiva temples—Temple of Śāntinātha near the mausoleum of Rāja Man of Sirohi—It was built by Solanki Rāja Kumārpāla and contain three images, one of which bears an inscription dated 1302 V E (1245)—On the hill the shrine of Kunthunātha and temple of Pārsvanātha, Neminātha and Adinātha.

Orta A Jain temple of Mahāvīra Svāmi stands in this village

P 51 n The inscription of the Palri Jain temple dated 1239 V E (1182), the inscription in the Jain temple of Bagingaon dated 1359 V E (1302) and another show that even during the ascendency of the Parmārs the part of the country north of the Sirohi town was in the possession of Chauhāns An inscription dated 1289 V E (1232) has also been found in the temple of Śāntinātha in Sewara, this is of the time of Deora Bijai Singh

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PUTTAIYA, B *Maharaja Chikkadevaraja Wodeyar of Mysore* (QJMS, xi, 1921, pp. 97-112)

Pp. 99-100 Vishalaksha Pandit of Yelandur, a Jain, was a tutor of Chikkadevarāja, when he came to the throne, the Jain Pandit became his chief minister—Story that the king met a number of Lingāyat leaders the massacre of Lingāyats & destruction of their *Mutts* which is attributed to the Jain Pandit who was subsequently murdered.

306

VAIDYA, C. V. *History of Mediaeval Hindu India. Vol. I.* (Circa 600-800 A.D.). Poona, 1921

P. 66 The Brahmins were the leaders of thought both among the Hindus and the Buddhists and the Jains

P 91 Use of yellow coloured cloth by Jain recluses

P 100. In the time of Harsa, Buddhism and Hinduism flourished side by side as also Jainism—Lay Buddhists and Jains observed castes as much as the Hindus The recluses or monks alone of Buddhism or Jainism throwing away caste, Jainism not a prominent religion

P 109 Yuan-Chwang's account of Jainism—The Jain recluses are men learned in the philosophies of their doctrines

P 111 Bāna's *Harsacharita* refers to the assemblage in *āśrama* of Divākaramitra of *Arhats*, (Jains), Svetapatas (Svetāmbara Jains), Jains (Buddhists), and others

P 255 The Jains used and still use in Kathiwad and in Gujarat the Mahārāstri for their sacred writings

Pp 273-274 Stress in Jainism on non-sacrifice—Spread of Jainism in the South—Intelligence of Jain Pandits—Gradual spread of Jainism in the days of the early Chālukyas

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COMMISSARIAT, M S *A Brief History of the Gujrat Saltanat* (JBBRAS, vol XXVI, 1921-22 pp 99-157)

Pp 137-145 Parsi and Jain missions from Gujarat to the court of Akbar—Mission of Hiravijaya Sūri to Akbar's Court—Stūpa on the spot where Hiravijaya was cremated at Unā in Kathiawad

308

RAMASWAMY AYYANGAR, M S and B SESHAGIRI. *Studies in South Indian Jainism* Madras, 1922.

Jain influence in the 5th, 6th and 7th centuries—Rise of Saiva Nayanars and the conversions of Kuna Pāndya and of the Pallava king led to the decline of the Jains in the Tamil land in about A.D. 750—

Persecution of the Jains at the hands of the Vaiṣṇava Āḷvārs and the beginning of their fall by the end of the 10th century—Jainism in the Andhra and Karnata districts of the Madras Presidency—Jainism probably pre-Mauryan—Jainism as embodied in Andhra—Karnāṭa literary tradition.

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The Cambridge History of India. Vol 1 · *Ancient India.* Edited by E J Rapson Cambridge, 1922.

P 22 The summit of Abu bears some famous ruins of Jain temples

P 57 The scriptures of the Jains have been preserved in various forms of Magadhi, Sauraseni and Mahārāṣṭri

Pp. 150-170 The History of the Jains Jainism, its relation to Brāhmanism and Buddhism—The *tīrthankaras* or "prophets"; Pārśva-Mahāvīra—Jains and Buddhists—Mahāvīra's rivals, Gosāla and Jamāli —The Jain church after the death of Mahāvīra—The great schism. Śvetāmbaras and Digambaras—Settlements in Western India—Organisation of the religious and lay communities—Blanks in Jain ecclesiastical history

Pp 467-473 Chandragupta, the founder of the Maurya Empire. Characteristics of the Maurya period and authorities for its history—N W India before and after Alexander—Agrammes, Xandrames—Dhana Nanda—Nanda and Chandragupta—Date of the overthrow of Nanda—Plot of Mudrārākṣasa—Chandragupta and Seleucus—Megasthenes—Rule of Chandragupta and the extent of his dominions.

P 504 Asoka's early faith was rather that of Jainism

P 512 Samprati is mentioned in the Jain tradition as a convert of their patriarch Suhastin.

P. 526. Mathura was a stronghold both of the worship of Krisna and of Jainism.

P 532. The Jain story of Kālaka.

Pp. 534-637 Caves for the use of the Jain ascetics of Udaygiri—Hāthigumphā and Kharavelą.

Pp. 697-703. Chronology

B C 540-468 Vardhamâna Nâtaputra, Mahâvîra

Traditional date 600-528 B C Pârsva, the predecessor of Mahâvîra as *tirthankara*, is said to have died 250 years before him.

B.C 321-184 The Maurya dynasty

B C 321-297 Chandragupta

The Jain authorities give the year of his accession as 313 (312) B C a date at which the canon of the Jain scriptures was fixed Megasthenes at the court of Chandragupta C 300 B C

Bindusâra or Amitrochates, successor of Chandragupta his reign variously stated as of 25, 27 or 28 years

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SUBRAHMANYA AYYAR, K V *Notes on Kalinga History* (QJMS, XII, 1922, pp 247-260)

Pp 258 259 In the 13th year of his reign, Khâravela erected pillars etc, on the Kumâriparvata (i e Khandagiri) and improved the tomb shrine (*Nisidhika*) of certain Jain monks (*Arhats*)—A cave for the Jain monks of Kalinga established by his chief queen

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DEB, HARIT KRISHNA *Vikramâditya and his era* (Zeitschrift fur Indologie und Iranistik Leipzig, I, pp 250-402, 1922)

Pp 299-301 Jain chronology and the evidence of inscriptions

312

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The work in 18 chapters forms a comprehensive account of the life of the great Jaina monk,

313

Diaries of Sir William Erskine (JBBRAS, 1922, xxv, 1922, pp. 373-409).

(1) Journey to Ellora, 1820, and (2) Journey in Gujarat, 1822-23.

P 407. An underground Jain temple in Cambay.

P 408 Sir William's visit to the celebrated Jain temple in Gujarat, the most complete temple he has seen, no Jains here now, not even one priest or *Yati* The temple is kept and shewn by a Brāhmanical Hindu It is supported by contributions from the Jains at Jumboosur and Kathiawad

314

PARGITER, F F *Ancient Indian Historical Tradition* London, 1922.

P. 57 Description of the Ārhats (Jains and Buddhists)

P 68 Mythological story about the Buddhists and Jains—Their struggle with Brāhmanism

P 291 Buddhists and Jains treated as *asuras* and *daityas* (terms of hatred, etc.) by the Hindus

P 334 Buddhism and Jainism challenging the supremacy of the Brāhmanas about the beginning of the seventh century B C

315

SINGH, SHYAM NARAYAN *History of Tirhut, etc.* Calcutta, 1922.

Pp. vii-viii Mahāvīra, the Jain leader and taken as a Kṣatriya, was related to the Lichchhavis

Pp. 41-42. Mithilā and Vaiśālī closely associated with the names of Buddha and of Mahāvīra Vardhamāna—Mahāvīra or Vardhamāna, a native of Vaiśāli and therefore called the Vaiśāliya or Nātaputta—His father Siddhārtha married a daughter of Cetaka, king of Vaiśāli—

Mahâvîra born in or about 599 B.C —His spiritual career at the age of 30, gathered a considerable following monks, known as the Nirgranthas—They came to be known as Jains after Mahâvîra's death about 527 B.C —Mahâvîra's followers visited Vaiśâli where the Lichchhavis used regularly to carry on discussions on high problems of life—The Jains said to have been valiant disputants—Illumination at Vaiśâli when Mahâvîra died, signifying the enlightenment of human souls under Mahâvîra's teachings—Date of Mahâvîr's death

P 52 Vaiśâli, according to Yuan Chwang, was inhabited by a large number of Jains, and by the Hindus and Buddhists

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SASTRI, R SHAM *Malnad Chiefs History of Sagar.* (QJMS, XII, 1922, pp 45-57)

P 47 Bhairava was a Jain king After slaying him Virabhadra carried off his wife Channammaji and added Garasoppa to his own territory

P 48 Subjugation of Ammaji, the queen of Sodi and the Jain king of Chandragutti, by Sivappanayaka, the famous systematiser in the valuation of land revenue

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AIYANGAR, S KRISHNASWAMI *The origin and early history of the Pallavas of Kanchi* (Journal of Indian History, Oxford, Vol. II 1922, pp 20-66)

P 27. Tevâram hymner Appar, first a Jain and afterwards a Śaiva

Pp. 48-52 The Pallavas and the Gangas

Pp 55-60 The chronological datum in the *Lokavibhâga*, a Jain work composed in the fifth century in Cuddalore.

P. 61 Mahendra first a Jain—Converted to Saivism by the saint Appar.

Pp 63 64. Influence of the Gupta culture.

317 a

MAJUMDAR, R. C. *Corporate Life in Ancient India.* Second Edition, Calcutta, 1922.

P 232 Illumination on the night of Mahāvīra's death—Confinement of Jainism to a very limited section of the Lichchhavi community.

P 327. The Jain fraternity similar to the type of the Buddhist fraternity.

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RAMADAS, G *Samāpa or the Asokan Kalinga* (IA, lii, 1923, pp 66-70 and 80-91.)

P 67 The Kalingas were Jains, building *Arhats* with very little art decoration

P 68 The Jain king Kharavela—His chief seat near the Udayagiri Hills—The town of Kalinganagara strengthened in the first year of his reign

P 87 Brahmans who advised the conquest of Kalinga, and not the Jains or Buddhists.

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SHAH, K. T *Trade, Tariffs and Transport in India* Bombay & London, 1923

P. 26 The Buddhist and Jain influences on trade—Their general condemnation of many an industrial pursuit

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IYENGAR, M RAGHAVA *Mandalapurusha and his age* (QJMS, xiii, 1923, pp 487-493)

P 492 *Yatidharma Srāvakadharman*, written by a Jain author, deals with the history and traditions of the Jain community in the southern country It is stated in the work that the Jain Brāhmanas used to do *Archaka* service during the reign of Visnudevarāya of the royal dynasty at the time of Gunabhadrāchārya

P. 493. Use of the affix "Thiru" by Jains.

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SASTRI, R. SHAMA. *Jain teachers and their contemporary kings.* (Prabhavaka Charita), (QJMS, XIII, 1923, pp. 499-505 and 563-572.).

The era of Vikramāditya and the dynasty of Gardabhilas and of Murundas.

Haribhadra Sūri—Mallavadi—Bappabhatti—Śrīharsa and Mānatunga—Siddharṣi—Śrīvira (Vikram 938-991)—Śānti sūri—Mahendra sūri—Surâchārya—Abhayadeva—Vira sūri—Deva sūri—Hemachandra sūri.

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AIYANGAR, S KRISHNASWAMI *Some Contributions of South India to Indian Culture* Calcutta, 1923

P 145. Tevāram hymner Appar, first a Jain and afterwards a Śaiva—conversion of Pallava Mahendravarman to Śaivism

Pp. 193-194 Chronological datum in the *Lokavibhāga*, a Digambara Jain work treating of cosmography

P 203 *Lokavibhaga* composed in Cuddalore in the fifth century

P 204 Mahendra, a Jain converted to Śaivism by saint Appar

P 220 Appar was born a Śaiva, became a Jain, and later on returned to Śaivism—He was instrumental in converting Mahendravarman from Jainism to Śaivism

Pp. 233-235 Jainism in the South

P. 237. Appar, once leader of the Jain settlement at Pāṭali (now the new town of Cuddalore)—Mahendravarman and *Matta-Vilāsa Prahasana*, a burlesque ascribed to the Pallava king

P. 238 Sambandar. Jainism and Śaivism—Jains in Madura impaled at the instigation of Sambandar—Stories about a Jain king of Kānchi, Rāmānuja and Jains

P 248 The Kalachurya usurper Bijjala, a Jain—Followers of Basava, a Brahmin and their conflict with the Jains

P. 253 *Bijjala-Rāya-Charitam*, the Jain version of the story of Bijjala

Pp 254-255. Ekāntada Rāmayya, a Brahman, and Jainism.

Pp. 287-291. Rāṣṭrakūṭas, the patrons of the Jains—conflict with the Jains began with the Śaivas of the days of Sambandar and Appar—General persecutions of the Jains—Persecution of the Bauddhas under a king named Himasītala at the instance of a Jain Āchārya Akalanka—Rāmānuja and persecution of the Jains—Viṣṇuvardhana and Jainism—Southern Māharaṭṭa country and Mysore, chief centres of Jainism—The Cholas and destruction of Jain monasteries and temples—The Chālukyas, the Hovsalas and the progress of Jainism.

P. 312 The Jains, a flourishing community in the Tulunād, the country between the Western Ghauts and Sea—Irugappa, a general of Harihara II, a Jain—Composition of *Nānārtharatnamālā* at his instance—His credit in erecting the Jain temple by name Ganigiṭṭi.

P 315 The Vaiṣnava holy place Tirunārāyanapuram known among the Jains as Vardhamānapuram

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Sarasvati, A Rangaswamy *The Founder of the Vikrama Era* (QJMS, xiii, 1923, pp. 506-510.)

P. 507 Several reference in Jain literature to a Vikramāditya of Ujjain who founded the Samvat era

P 508 Text and translation of some Prakrit *gathas* quoted in a very large number of Jain commentaries and chronological works; these give the adjustment between the eras of Vira and Vikrama and form the basis of the earlier Jain chronology

P. 509 References in ancient Jain literature that a king of Ujjain called Vikramāditya founded the era after his name after the expiry of 470 years after the Jain *tīrthankara* Mahāvīra's *nirvāṇa*.

P. 509 *Prabhāvakacharita* or the lives of Jain saints by Pradyumna sūri, gives an account of the life of the Jain Āchārya Kālaka sūri and of the politics of India at the period when Vikrama is said to have founded the Samvat era, and thus proves beyond all doubt that there was a Vikramāditya at 56 B C. ruling over Ujjain. It makes Nāgārjuna, the famous Buddha Scholiast and founder of the Mahāyāna, a Jain. The account it gives of king Kriṣṇa of Mānakheṭa seems merely

to be a reminiscence of the account of one of the kings of that name who ruled much later at Mānyakheṭa (Malkhed) and who were Jains. It might be true that Vikrama patronized Jainism, but not likely that he became a Jain. In spite of doubts it appears to be certain that Kālaka sūri, the Jain teacher and author, and Vikramāditya, the king of Ujjain, were historical persons.

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RAYCHAUDHURY, H. C. *Political History of India from the accession of Parikshit to the Coronation of Bimbisara.* (JDL, ix, [Pt. 2], 1923, pp 1-96.)

P. 46 Sixteen Mahājanapadas given in the Jain Bhagavatī Sūtra 1 Anga, 2 Banga, 3 Magaha (Magadha), 4 Malava, 5 Mālava, 6 Achchha, 7 Vachchha (Vatsa) 8 Kochchha (Kachchha ?), 9 Pāḍha (Pāṇḍya ?), 10 Lāḍha (Rāḍha), 11 Bajji (Vajji), 12 Moli, 13. Kāśi, 14 Kośala, 15 Avaha, 16 Sambhuttara (Sumhottara ?)

P. 47 The Jains afford testimony to the greatness of Kāsi, and represent Asvasena, king of Benares, as the father of their *tīrthankara* Pārsva who is said to have died 250 years before Mahāvīra i.e., in 777 B.C.

P. 55 Mention of Dadhivāhana, one of the early kings of Anga, in the Jain tradition (Beginning of the 6th century B.C.)—His daughter Chandanā or Chandravālā was the first female to embrace Jainism shortly after Mahāvīra's attainment of Kevaliship.

P. 57 Mention by Jain writers of the two early kings of Rājagṛiha named Samudravijaya and his son Gaya, who is said to have reached perfection which has been taught by the Jains.

P. 59. The Jñātrikas were the clan of Siddhārtha and his son Mahāvīra, the Jina.

Pp. 62-63. Family connection of Mahāvīra.

P. 65. Reference in the Jain *Kalpa sūtra* to nine Mallakis as having formed a league with nine Lichchhavis, and the eighteen Gaṇarājas of Kāsi-Kośala.

P. 69. Mention in the *Uttarādhyayana Sūtra* of a king Iṣukāra ruling at the town called Isukāra in the Kuru country

Pp. 70-71 The *Uttarādhyayana Sūtra* mentions a king of Kampilya named Sañjaya who gave up his kingly power and adopted the faith of the Jains

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NARASIMHACHAR, R *Sravana Belgola.* (QJMS, xiii, 1923, pp. 430-447)

Information about the colossal image of Gommateśvara Account of Gommaṭa given in inscription No 234, of about 1180 Description of Gommata in the inscription The statue of Gommata made by Chāmuṇḍa-rāya who according to inscription No 345, of about 1159, was the minister of Ganga king Rājamalla whose reign began in 974 and ended in about 984 Different estimates of the height of Gommata The anointment ceremony of Gommateśvara in March 1922 Tradition regarding the visit to Sravana Beḷgola of Bhadrabāhu and Chandragupta

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NARASIMHACHARYA, R *The Western Gangas of Talkad* (QJMS, xiv, 1923, pp. 10-22).

P 11 Foundation of the Ganga kingdom attributed to the agency of the Jain teacher named Simhanandi

Pp 11-12 Chāmundarāya, minister of Rāchamalla, author of *Trisastilaksana-mahāpurāna*, popularly known as *Chāmundarāya-purāna*, written in 978, it gives an account of the twenty-four *Tirthankaras*

P 13 The Ganga plates register a grant in 963 A D. by the Ganga king Mārasimha to a Jain teacher named Munjārya, having the title Vādighanghaḷabhaṭṭa

P 17 King Mādhava of the Ganga family obtained greatness by following the Jain doctrine—The Jain teacher Simhanandi helped him in severing a stone pillar—The Ganga dynasty owed its greatness to Simhanandi—Prosperity of the family through the blessing of this sage stated in an old commentary on the Jain work *Gommaṭasāra.*

P. 17, note. Karma is primarily of two kinds according to the Jains, each is again subdivided into four classes.

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BANERJI, A R. [Speech delivered at] *The Thirteenth Annual Meeting of the Mythic Society* Bangalore, 1923. (QJMS, xiv, 1923, pp. 5-9.).

P. 8 The great Emperor Chandragupta, a Jain—Abdicated his throne when Buddhism was pressing Jainism hard in the north—Accompanied his spiritual teacher to Sravana Belgola about the close of the 3rd cent. B.C.—Mysore, a stronghold of Jainism for many years—Rāmānujāchārya, put an end to Jainism in the 12th cent

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HUTCHINSON, WALTER *History of the Nations*, 4 *Vols*

Vol I, P 121 An Illustration of "An exhortation by Mahāvīra"

Pp 126-127 Origin of Jainism—Mahāvīra, his death in 527 B C —The prominent points in the Jain philosophy on the extreme sanctity of life, the endowment of everything observable with a living soul, and the ascetic simplicity, even to the extent of being entirely naked

P 128 Stretch of the Aryan territories in India at the time of Mahāvīra's birth, 599 B C

P 139 In 82 A D the Jains split into halves—The Digambaras and the Śvetāmbaras

P 143 In 454 the canons of the Śvetāmbaras were completed

P 155 (Jainism) Its comparative purity of precepts and practice gave it that hold on the thoughtful mercantile classes which it has never since (6th century) lost

P 156 Bijjala, a Jain Kalachūri, his minister, Basava bitterly persecuted the Jains

Pp 158-59 Tiruvallava, his *Kural*—Under the Pallava rule, Jainism gave way before Hinduism in the further south, except in Mysore, the Tamil literature greatly enriched by remarkable series of hymns, some of which were Jain

P 160 Persecution of the Jains after Kulattunga Chola.

SECTION VI

Sociology, Religion (Including Logic & Philosophy), Ethnology and Iconography

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MOOR, EDWARD *The Hindu Pantheon London*, 1810

Jains, a sect of Buddhists, or Vaisnavas, their tenets, enmity between them and Brāhmanas, their persecution, their statues, images, obelisks, temples, etc, armorial and forehead marks of statue of Jain Deva and Jain Isvara

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Bombay and Western India (AJ, ix, 1820, pp. 609-610.)

The custom of the Jain Baniās to fast for eight days every year. The fasting period is called *pajūsan*

Reference to a voluntary death by fasting

331

The Jainas (AJ, xvii, 1824, pp 22-23.)

Jains, a sect of the Hindus—The name Jain or Joinu derived from the word Jina (*Ji*, to conquer)—Accounts of the origin of Jains, their doctrine, and duties

332

MILES, W *On the Jains of Guzerat and Marwar.* (AJ, n. s., vii, 1832, pp 146, 334-335.).

Here a brief summary of the paper is given (The paper in full is contained in the Transactions of the Royal Asiatic Society of Great Britain and Ireland, vol. iii, Pp. 335-371).

333

Baudh Mat Jain Marg Grantha (AJ, xxxi, 1840, pp. 201-202.).

Notice in brief of the Jain work on Buddhism

The work begins with an exposition of the Buddhist religion as professed by the Jains, including the worship of Hari Hora, and Hiranyagarba, i e, of Visnu, Siva and Brahmā Then follows discourses on Dharma and Adharma, showing what is religion and what irreligion, on the qualities and perfection of Bhagavān Sākya Buddha, and on behaviour in assemblies of Jains The original treatise is in the Māgadhi language. [See Proc As Soc 1873, p 40]

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Indian Buddhism—Its origin and Diffusion (CR, iv, Art 1, 1845, pp 241-281)

P. 248 In Mysore and the south of India the Jains admit certain of the Hindu deities into the courts of their temples, which they never do in the Mahratta country or Marvara

P 251 The distinction between the Buddhists and Jains—The Jains worship 24 deified heroes, the Buddhists only 7 The Jains have caste, the Buddhists have none, the Jain images are naked the Buddhist, not

Pp 256-257 Description of Parasnāth hill

P 257 Murshidabad was a great place of resort for the Jains

Pp 263-264 Prof Wilson's opinion that Jainism was introduced into India about the seventh century of the Christian era

P 266. Mention of the remains of a Jain establishment thirty miles from Puri inland

335

WILSON, JOHN. *Indian Caste.* 2 *Vols.* Bombay, 1877.

Vol. i, p. 315. The Jains, the Buddhist seceders, take exactly the same view of caste as their speculative progenitors. Their Yatis or Jatis continually assail caste by such arguments as we find in the *Vajra Sūchi* of Aśva Ghosa.

Vol i, p. 441 Śarâka

Vol. ii, pp. 86-87. Chola dynasty—Jain inscriptions at Ellora (Virola)—Depression of Jainism

Vol ii, p 111. Osvāls, a class of mercantile Jains, and are called Osvāl Brāhmanas.

336

EDKINS, JOSEPH *Chinese Buddhism* London, 1880.

P 31 The ruins of the city of Rājagriha visited by the Jains at a spot sixteen miles south west of Behar

Pp 156-158 Dr Hamilton says, speaking of the Srāvakas or Jains, a still existing Buddhist sect in India, that they worship twenty-four great teachers, who are called either *Avatāras* or *Tīrthankaras*

The series of twenty four patriarchs may be assumed to be the same as the Jain twenty-four patriarchs

Rhode supposes the Jains to be descendants of the *asuras* and rakshas

Bodhidharma headed a new school in Southern India, and was heretical as viewed from the Jains' standpoint

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TIELE, C P *Outlines of the History of Religion to the Spread of the Universal Religions* (Translated from the Dutch by J Estlin Carpenter) Third Edition London, 1884

Pp. 140-142 The Jains Characteristic features of their religion.

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NESFIELD, JOHN C *Brief view of the caste system of the North-Western Provinces and Oudh.* Allahabad, 1885.

P. 38. Prevalence of Jainism among trading castes

P. 116-122 Jains Incompleteness of information—Original tenets of Jainism anti-Brāhmanical—But gradually assimilated to Brāhmaṇism—Function of the Jain castes—Castes partly Jain and partly Hindu —Religious orders of Jains—Jain ceremony of Rathajātrā.

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KITTS, EUSTACE J *Caste and Custom* (CR, lxxx, art 10, 1885, pp 189-206)

P 190 Our imperfection of the knowledge of the Jains

P 191 Hinduism has drawn within its pale the Jain god and goddess of Pandharpur

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DESHMUKH, MORESHVAR GOPAL *On the Habits of a Jain ascetic* (JAnth.SB, 1, 1886, pp 77-89.)

The doctrine and principles of the Jain religion as revealed in a monk's life.

341

SEN, GURU PRASAD *A Reply to my Critics, or what is Hindu religion?* (CR, xciii, Art 11, 1891, pp 158-185).

Pp 169-170 A memorial from the Jains of Shahabad, one of the most important Jain communities in India, to the Chief Secretary to the Government of Bengal, suggesting that they are to be classed under head "religion" as Hindus, and under head "sect" as Jains

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BASTIAN, A *Kosmogonien und Theogonien indischer religionphilosophien besonders der Jaina* Berlin, 1892.

[Cosmogony and Theogony with religio-philosophical details of the Jaina].

The work contains a detailed account of the theory of the origin of the world and the hierarchy of their deities according to the standpoint of the Jains,

343

LEUMANN, ERNEST *Rosaries mentioned in Indian literature.* (Transactions of the Ninth International Congress of Orientalists, London, 1893, vol. 2, pp. 893-899).

The *rajoharana* and the *mukhavastrikā*, two of the most characteristic utensils used by the Jains on some Jain monuments

Occurrence in the older literature of the Jains the names *ganettiyā and kañchaniyā*

First references to rosaries found in the Jain canon The Jain literature ascribes rosaries only to certain monks of the Brahmana order

344

ANDERSON, L H *Spirit of the Buddhists and the Jainas Regarding Animal Life Dawning in America—How Animals are slaughtered in Chicago* (JBTS, ii, 1894, Appendix 4).

A paper advocating non-slaughter of animals

345

CROOKE, W *An Introduction of the Popular Religion and Folklore of Northern India* Allahabad, 1894

P. 4. The Jains are forbidden to eat after sunset lest insects may enter the mouth and be destroyed

P. 67. The Jains worship Bhairava (one of the most awful forms of Śiva) as the protector or agent of the Jain church and community, but do not offer him flesh or blood sacrifices, but fruit and sweetmeats

P. 117. Worship of ancestors by the Jains.

P. 338. Akbar's prohibition to kill cattle during the twelve sacred days *(Pajūsan)* observed by the Jains

346

Ancient Religions Before the Great Anno Domini (CR, x, art 5, 1895, pp. 75-98).

P. 90 Mixing up of Jainism sometimes with Buddhism and sometimes with Brâhmanism.

Pârśvanâtha was contemporaneous with other great men of the time. Two centuries later lived Mahâvíra, who, like Buddha, was of the royal caste.

In several features Jainism differs from Buddhism; it has never left India, and is still a *quasi* sect It has a form of worship, ineflable bliss is the goal of Jainism, not *nirvâna*, both lay stress on morality, charity, purity, patience, courage, contemplation, knowledge, both get rid of caste, and are atheistic The Jains number one-and-a half million, they enjoin mercy to all animated beings, and place a cloth over their mouths to save the lives of insects, they have a considerable literature, and an order of priesthood

347

WILKINS, W. J. *Modern Hinduism Second Edition* Calcutta and Simla, [1900].

Pp 347-351 The Jains–Their leading tenets and tenets distinguishing them from the main body of the Hindus–Jîva and Ajîva–Yatis and Srâvakas–The rituals of the Jains–The Jains a sect of the Buddhist's–Svetâmbaras and Digambaras.

348

JASTROW, MORRIS *The Study of Religion* London, 1901.

Pp 114, 233 Jainism follows Buddhism–Buddhism and Jainism give birth to other forms of religion

349

DASS, BENARSI *A Lecture on Jainism* (Jain Itihas series, No. 1) Agra, 1902

Introduction–Jainism misunderstood–Causes of misunderstanding–Antiquity of the Jains–Jainism never originated after Śankarâchârya–Jainism is not an offshoot of Buddhism–Hindu scriptures–Buddhist works–Jain śâstras–Buddha not a disciple of Mahâvîra–

Buddha an older contemporary of Mahāvīra–Antiquity of the Jains further–Jainism not a product of Brāhmaṇism. Both product of the common atmosphere of ancient India–Ancient India in Jain śāstras–Max Muller's opinion–Hinduism and Brāhmanism misnomers–Jainism was not found by Pārśvanātha but Rṣabha–Buddhist work–Jain śāstras–Hindu scriptures– Inscription at Mathura–Ancient India once more–Yoga Darśana–Sānkhya Darsana–Mahābhārata–Chārvāka Darśana–Tenets of the Jain Ratna-Traya–Eleven Pratimās–Daśa Lakṣani Dharma–Twelve Anupreksās–Charitra of a Muni–Why the Jain monks are naked and why the Jains worship naked images–Winding up

350

BUHLER, J G. *On the Indian Sect of the Jainas* [Tr from the original German by J Burgess] London, 1903.

P 1. Communities of Jainas or Arhata i e, followers of the prophet

The tenets–Mythology–Philosophy and ritual of this Jains

351

OMAN, JOHN CAMPBELL. *The Mystics, Ascetics and Saints of India* London, 1903

Pp. 142-151 Hindu ascetic sects and their subdivision Sec. 1: Introductory remarks–The multiplicity of Hindu sects by no means abnormal–Jain monks or Yatis interviewed–Their opinions and habits.

352

DEUSSEN, PAUL. *Erinnerungen an Indien [Indian Memories]*. Kiel, Leipzig, 1904, pp. 1-256.

P. 61 The Jains–Their creed and doctrines–Their relation to Brahmanism.

353

BAIJNATH *Hinduism. Ancient and Modern.* Meerut, 1905.

Pp. 130-131 Jainism–A branch of Hinduism.

354

OLDHAM, C F *The Sun and the Serpent.* London, 1905.

Pp 172-181 Both Buddhist and Jain systems closely connected with the sun and the serpent–Each of these forms of religion arose or found their chief supporters, amongst Solar tribes who had come but little under Brahmanical influence–The Purāna version that Buddhism and Jainism originated amongst the *Asuras*–Origin–Legend ancient, as later sect of white-robed Jains not mentioned–Jain devotees called Yati–Term *Siddha* for the deified ascetics–Jains in existence before Buddha–All the twenty-four *tīrthankaras*, or deified anchorites of the Jains, were Kshatriyas, and all but two were of the Solar race of Iksvāku–Close connection as such with the Sun and the Serpent–The last of the *tirthankaras* was Vardhamāna or Mahāvīra who was a contemporary of Sākya Buddha–He was related by marriage to Bimbisāra, rājā of Magadha–By permission of his elder brother, Vardhamāna became an ascetic, he went naked, after twelve years he became a Jina or Tīrthankara, after his death, he became a Siddha–Pārśva, who preceded Mahāvīra, was a son of the Rāja of Benares–He is represented with the hoods of a seven-headed Nāga expanded over his head–Sculptured representations of Nāga at Jina temples

355

THURSTON, EDGAR *Ethnographic Notes in Southern India* Madras, 1906.

P 150 Jain cremation

356

AIYANGAR, S. KRISHNASWAMI *Self-Immolation which is not Sati.* (IA, XXXV, 1906, pp 129-131).

P. 129. There are numerous instances of Jains performing the act of *Sallêkhanā*, i.e., death brought on by starvation.

357

FORLONG, J G R *Faiths of Man: A Cyclopædia of Religions*, 3 Vols. London, 1906

Vol 2, P. 308 The Jains are followers of Mahâvīra (or Vardhamāna) the contemporary of Gotama Buddha. They include Digambaras and Svetāmbaras Yati ascetics are naked and laity (Srāvakas or "disciples") are clothed The Jain scriptures include 45 *āgamas* in Jain dialect They aim at *nirvāna* (Encyclop Brit)

358

HUTCHINSON, JONATHAN *On Leprosy and Fish eating.* London, 1906

Pp 102, 338, 347, 354, 386 Jains and Leprosy

P 360 The Jains—Non-eaters of flesh

359

SINGH, MIAN DURGA *A Report on the Punjab Hill Tribes* (IA, XXXVI, 1907, pp 264-284)

P 268 The Baniās are generally divided into (1) the Agarvals and (2) the Sarāogis, who are Jains.

360

Anthropometric Data from Bombay Calcutta, 1907 (Ethnographic Survey of India)

Pp 80-89 Abstracts of measurements of male members of the Jain Pancham caste taken at Kolhapur on the 19th February, 1906.

Seriations Scytho-Dravidian Tract. Type specimen. Jain Pancham.

361

KENNEDY, J. *The Child Krishna, Christianity, and the Gujaras.* (JRAS, 1907, pp. 951-991).

P. 975. Jain traditions to represent the oldest form of the Krisna legend.

P. 976. Mathura, originally a capital of the Śūrasenas, was afterwards entirely Buddhist and Jain

362

LEWARD, C. E. and KISTANATH KRISHNA LELE *The Paramāras of Dhār and Mālwā* Bombay, 1908

A treatise giving an account of the Paramāra rulers of Malwa

363

SCHMIDT, RICHARD. *Fakire und Fakirtum im Alten und Modernen Indien* [Monk and Monkhood in ancient and Modern India]. Berlin, 1908

Pp. 38-42 Hemachandra and Kumārpāla

364

BODAS, M. R. *A Brief Survey of the Upanishads* (JBBRAS, xxii, 1908, pp. 67-80)

P 74 *Upanishads* gave birth to Buddhism and Jainism and many other movements and yet ultimately supplanted them by means of the orthodox Vedanta philosophy

365

SMITH, VINCENT A. *The Gujaras of Rajputana and Kanauj.* (JRAS, 1909, pp 247-281).

P. 253-255 "Śākeṣvabhaśateṣu varāhe 'vati". This passage of the Jain Harivamśa is of exceptional value on account of the firm chronological standpoint it affords,

P. 274. A Jain tradition of about the year [illegible] A.D. records that about 18,000 inhabitants migrated from Bhīlmāl (Bhīnamāla), the ancient capital of Rajputana.

366

The Convention of Religions in India. (Prabuddha Bharata or Awakened India, Almora. xiv, 1909, pp. 90-94, 110-114, 130-134, 150-154, 169-174, 190-193, 207-210, 231-234).

Pp. 132-133 Jainism (Śvetāmbari) By Muni Maharaj of Benares. In this thesis are stated the fundamental doctrines of Jainism.

367

GUERINOT, A. *Religion Jaina* (JA, 10th Ser. V. xiv, 1909, pp. 547-549).

The article is a summary of a paper meant for the Śvetāmbara Conference at Baroda It gives a brief outline of the religion of Jainism.

368

THURSTON, EDGAR (with the assistance of K. Rangachari). *Castes and Tribes of Southern India, 7 Vols.* Madras, 1909.

Vol 2, P 419-438 Jain and Jain Vaiśya

369

ROSE, H. A. *Caste and Sectarial Marks in the Panjab.* (IA, xxxviii, 1909, pp. 118-121).

P. 120. Sectarial marks of the Jains.

370

VIDYABHUSANA, S. C. *History of the Mediæval School of Indian Logic.* Calcutta, 1909.

Book 1: The Jain Logic—The Era of Tradition—The Historical Period.

Book 2 The Buddhist Logic.

371

GUPTE, B. A *Notes on the Position of Women among Hindus, Moslems, Buddhists, and Jains* Calcutta, 1909. (Ethnographic Survey of India).

Pp. 23-30 THE POSITION OF WOMEN AMONG JAINS

1 Woman as a mother 2 Woman as a temptation 3 Woman's position 4 Woman in a passion. 5 Woman as a trouble 6 Woman as a wife 7 Pregnant woman 8 Married life 9 Woman as a ministering angel 10. Woman as a Queen-dowager 11 Chastity 12 Desire for a woman 13 Woman as an ascetic 14 Emancipation of women. 15 Woman the cause of quarrel

372

DAVIS, MRS RHYS *Psalms of the Early Buddhists London*, 1909-13

I, Pp 57-58 Psalms of Five Verse ascribed to—Nanduttara, daughter of a Brahmin of Kammāssadamma, ex-Jain, pupil of Great Moggallāna

I, Pp. 63-68 Bhaddā 'Kundalakesā', ex-Jain, daughter of a seṭṭhi of Rajagaha, wife of a Brahman thief, foremost of the sisters who had swift intuition

II, P 30 The Jain leader Nātaputta teaches a dilemma to Abhaya

II, P 83 Contact of Ajjuna with the Jains and his entrance into their order.

373

OJHA, KESHAB LAL *The Moths of Malwa.* Lucknow, 1909. (Ethnographical Survey of the Central India Agency, Monograph, No. 1)

Pp. 2-3. History of Modhera. an ancient town in Gujarat—Progress and influence of Jainism in Gujarat—Story in the *Dharmāranya* —The vanishment of all Jains from the territory—The *Chaturvimśat Prabandha*, by a Jain, Rājśekhara Sūri, account in it of the conversion of a king of Kanauj named Ano to Jainism—His stay under Jain teacher Siddhasena Sūri Ano was a staunch Jain Vanrāj of the Chāvda dynasty owed a great deal to the Jains. Account in the *Dharmāranya* of the introduction of Jainism and subsequent dissensions among the residents of Modhera.

P 9 Out of 100 Modh families in Bhopal about twenty follow the faith of the *tīrthankaras* A Jain maiden married into a Vaisnava family has no scruple in entering a Vaişnava temple. while a Vaisnava girl would readily pay her respects to the Jain Yatis and always visit the *Upāśrayas*. Jainism have retained its hold on the Modhs and most of them returned to the Brāhmanical fold In Gujarat, hardly any Jains, while in Central India, the Jains are few in number.

P 10 Jains offer balls to the manes at the *Siddhvad* in Ujjain.

P 11 A few Modh families in Bhopal are Jains.

374

ZACHARIAE TH *Vertia, eine Bezeichunng der Jainas* (Vienna Oriental Journal, xxiv, 1910, pp. 337-344).

The article deals with Jaina notation, among others

375

CHARPENTIER, J *The Leśvā theory of the Jainas and Ājīvikas* (Goteborg, 1910) (Festskrift tillegnad, K F Johanson pā hans 50-ārsdag, pp. 20-38)

The article is an exposition of the Leśvā—Theory as given by the Jain authors like Umāsvāti

376

GUERINOT, A. *Religion Jaina* (JA, 10th Ser. V. xv, 1910, pp. 377-378).

Tenets of Jaina religion—Its mythology and the ethical background.

377

JHAVERI, M. L *The first principles of Jain Philosophy With an introduction by L. D. Barnett* (Vira Samvat, 2436). London, 1910.

The work contains a discussion in outline of the main tenets of Jain philosophy

378

STEVENSON, MRS S *Notes in modern Jainism with special reference to the Śvetāmbara, Digambara and Sthānakavāsi sects* Oxford, 1910

The distinctive characteristics of the three sects have been discussed with reference to modern practices

379

SUBRAHMANYA AIYAR, K V *Origin and decline of Buddhism and Jainism in Southern India* (IA, xl, 1911, pp 209-218)

Buddhism known to the Pandya country a few centuries prior to Aśoka—In the 1st century A D it gradually spread throughout Southern India—Jainism also dated back to the same period—Jains put a permanent barrier to the growth of Buddhism in the 7th and 8th cent—The rise of the Śaiva saints effected removal from Southern India of the two religions in the course of a few years after the 9th century A.D —Jainism continued for three more centuries in Mysore and was stamped-out by the Lingāyet rising and the advent of Rāmānuja in the 12th century A D (See No 390)

380

LA VALLEE POUSSIN, LOUIS DE *Une Stance Jain et Bouddhique.* [One stanza of Jainism and Buddhism] (JA, 10th Ser. xvii, 1911, pp 323-325).

The article in French contains a brief account of the religions of Jainism and Buddhism

381

Enthoven, R E *The Folklore of Guzerat, with introduction* (IA, V xl, 1911, Appendix, pp. 1-36, *See* No. 407).

Jains and Svastikas

382

Bhandarkar, D R *Jain Iconography* (continued from the Arch. Sur. Rep. for 1905-06, p 149, IA, xl, 1911, pp. 125-130 & 153-161)

II Samavasarana

383

Thompson, E W *Religion in the Mysore State* (QJMS, i, 1911, pp 126-145)

P 139 The Jains more numerous and powerful in the Southern than the Buddhists They came for purposes of trade or for Government administration The Jain writers created the earliest Kanarese literature—Names of Jain Prime Ministers and Generals in Mysore known from inscriptions but the religion confined equally to small and exclusive class It never spread outside the capital cities All the remains of Jain temples Known are in cities that were capitals or sub-capitals of provinces.

384

Hicks, W W *The Sanctuary of Mahavira* Boston, 1911.

The Mahāvīra temple described.

385

Gopalan Nair, C *Wynad, its Peoples and Traditions.* (Malabar Series). Madras, 1911.

Pp. 50-51. Under the head predial slaves the author includes Jain or Thēn Kurumbers.

P. 53. The Jains consisting of Gowdas and Taragans migrated from Mysore for purposes of trade

Adoption of the title Taragan in Wynad by those Jains who settled here under "Taraku" (Royal mandate) of the Kottayam Raja.

P 144 At Sultan's Battery in the Wynad *tāluk* stands a *viati* temple, a magnificent and an interesting relic of a Jain colony now extinct.

386

SVAMIN, A. GOVINDACHARYA *A Note on Ājivikas* (IA, xli, 1912, p. 296)

Ājīvikas are neither Buddhist Bhikṣus nor Jain, but they form a distinct sect

387

BHANDARKAR, D. R. *Ājīvikas* (IA, xli, 1812, pp. 286-290).

Ajivika, according to Utpala, does not signify *Nārāyan-āśrita*, *Keśava-Bhakta* or Bhāgavata, as Prof Kern supposes, The theory Prof Kern, supported by Būhlr, that the Ājivikas are Vaishnavas, is baseless.

388

PATHAK, K B *The Ājivikas, a sect of Buddhist Bhikshus* (IA, xli, 1912, pp 88-90)

Ajivakas were well known to the Jain authors of the later Chālukya and Yādava periods as a sect of Buddhist Bhikṣus who lived solely or chiefly on Kāmji

P 8 Jainism, an offshoot of Brāhmanism, population 1,333,-820.

Pp. 33-34. The Śrīmālī, Porvāl and Osvāl are of the Jain religion a creed which seems to have commended itself to the mercantile

community at a comparatively early period.

In the present day, except in Delhi, the Maheśrī, or Brāhmaṇic section of the Rajput caste, intermarries with the Śrāvaka of Jain, and the latter, in turn, employ for their caste and domestic ministration, the Bhojak, or Sevak, a subdivisions of Brahmāṇas not in high repute among the priestly orders.

390

GOPINATHA RAO, T. A *A Note on the "Origin and Decline of Buddhism and Jainism in Southern India".* (IA. xlii, 1913, pp. 307-308).

A criticism on Mr. K. V Subrahmanya Aiyar's paper "The Origin and Decline of Buddhism and Jainism in Southern India" published in the "Indian Antiquary" xl, 1911, p. 209-218, (See No. 379).

391

BHANDARKAR, R G. *Vaiṣṇavism, Śaivism and Minor Religious systems.* Strassburg, 1913

P. 2. The rise of a New Theistic System—Tide of free speculations culminated in the east into such systems as those of Buddhism and Jainism.

Pp. 8-9 The Sātvatas and their Religion—Siddhārtha and Mahāvīra belonged to the Śākya and Jñātrika races of Kṣatriyas, and Buddhism and Jainism might be considered to be the religions of these tribes.

Vāsudeva Kriṣṇa worship owes its origin to the stream of thought which began with the Upaniṣads and culminated in the east in Buddhism and Jainism.

392

HUTTEMANN, WILHELM. *Miniaturen zum Jinacharitra.* (Baessler-Archiv, Berlin, iv, 1914, pp. 47-77).

The article, in German, discusses and interprets the small Jina-charitra as available from existing materials.

393

HULTZCH, E. *Die Digambaras von Mysore.* [The Digambaras of Mysore]. (ZDMG, lxviii, 1914, pp. 695-700).

The article traces the history of the establishment of the Digambara Sect of Jainism at Mysore.

394

LADDU, TUKARAM KRISHNA *Address at the Tenth Anniversary, the Syādvāda Jain Mahāvidyālaya, Benares* Benares, 1914.

Early History of Jainism—Principles of Jainism—Conclusion.

395

VENKATA SUBBIAH, A and E. MULLER *The Kalas.* (JRAS, 1914, pp 355-367)

P. 357 As regards the number of *Kalas* the Jain texts uniformly mention seventy-two.

P 367 The commentary to Umāsvāti's *Tattvārthādhigamasūtra* gives a detailed list of all the *siddhis* according to the Jain doctrine.

396

JACOBI, HERMANN. *Some Aspects of Jainism.* (Journ, Maha-bodhi Soc, Calcutta, xxii, 1914, pp. 83-90).

Like Buddhism Jainism is originally and principally a monastic religion and it is entirely dependent on Buddhism—Internal evidence—Ethics of the Jains—The Jain Belief—The Jain Literature.

397

STEVENSON, MRS SINCLAIR. *The Heart of Jainism.* Oxford, 1915.

Introduction—Historical Summary—The Life of Mahāvīra—Mahāvīra's Predecessors and Disciples—History of the Jain Community—

Introduction of Jain Philosophy–The Nine Categories of Fundamental Truths–*Karma* and the Path to *liberation*–The Life Story of a Jain–The Jain Layman and his Religious Life–The Jain Ascetic–The End of the Road–Jain Worship and Religious Customs–Jain Mythology–Jain Architecture and Literature–The Empty Heart of Jainism–Appendix.

398

GUERINOT, A. *Jainisme.* (JA, 11th ser., v, 1915, pp. 371-375).

The small article, in French, gives a short outline of the Jain religion

399

JAIN, CHAMPAT RAI *Nyāya, the Science of Thought.* Arrah (India), 1916.

A brief exposition of the view of Jain philosophy on the nature and types of *jñāna* (Knowledge) and the working of mind in reference to logical inference

400

WARREN, HERBERT. *Jainism in Western Garb, as a Solution to Life's Great Problems. Chiefly from notes of talks and lectures by Virchand R. Gandhi Second Edition.* Arrah (India), 1916.

Introduction–The Universe–Man as he actually is–Man as he may become–Means to the End–Recapitulation.

401

RUSSELL, R. V. and HIRA LAL. *The Tribes and Castes of the Central Provinces of India.* 4 *Vols.* London, 1916.

Vol. 1, Pp. 219-231. Jain religion :

(1) Numbers and distribution, (2) the Jain religion; its connection with Buddhism, (3) the Jain tenets; the Tīrthankaras, (4) the transmigration of souls, (5) strict rules against taking life, (6) Jain sects, (7) Jain ascetics, (8) Jain sub-castes of Banias, (9) rules and customs of the laity, (10) connection with Hinduism, (11) temples and car festival, (12) images of the Tīrthankaras, (13) religious observances, (14) tenderness for animal life, (15) social condition of the Jains -

402

KEITH, A B *M Reinach's Theory of Sacrifice.* (JRAS, 1916, pp. 542-555).

P. 552. The source or origin of the nude statues of the *tīrthankaras* from the archaic type of "Apollo" which flourished in Greece from the middle of the 6th century B C.

A discussion on the above theory

403

GUERINOT, A *Jainisme* (JA, 11th Ser, VII, 1916, pp. 133, 357-358)

This article, in French, on the religion of Jainism is a continuation of the same in No. 398

404

Jain Ahimsa. (MR, July-Dec., 1916, pp. 385-387).

Non-injury to life, the essence of Jain religion thought not exclusively its own principle

405

JAINI, JAGAMANDERLAL. *Outlines of Jainism, with a preliminary note by F. W Thomas* (Index by H. Warren). Cambridge, 1916

The work in different chapters devoted to subjects like Religion, ethics, metaphysics etc., describes Jainism in broad outline—The original texts (Pt 2)

406

AIYANGAR, S. KRISHNASWAMI. *Social Legislation under Hindu Governments.* (QJMS, vi, 1916, pp. 47-57).

Pp. 51-52. Under Bukka (A D. 1336-1376), the founder of Vijayanagar Empire, came up a dispute between the Jains and the Vaiṣṇavas in a Vaiṣṇava centre, in the State of Mysore. It was decreed that the five big drums and the *Kalas* will continue to be used. If to the Jain Darśana any injury on the part of the Vaiṣnava should arise, it will be protected in the same manner as if injury to the Vaiṣnavas had arisen. By consent of both the Vaiṣnavas and the Jains, the duty of protection of the Jains was entrusted to the particular Tātāchārya (leading Vaiṣṇava) of Tripati.

407

ENTHOVEN, R. E *Folklore of Guzarat* (IA, xlvi, 1917, Suppl., pp. 125-135, *See* No. 381).

P. 132. At the time of admitting a Jain to the ascetic order of the religion, the hairs of his head are pulled out one by one until the head is completely bald.

408

BLOOMFIELD, MAURICE. *On Recurring Psychic Motifs in Hindu Fiction and the Laugh and Cry Motif.* (JAOS, xxxvi, pp. 54-89).

Pp. 54-55. Jain's performances of the type of Devendra's stories and the commentaries (*churni* and *tikā*) to the Āvaśyaka literature.

Comment on the critical habits of the *charitas* or *prabandhas* of the Jains · They illustrate conspiciously the Hindu inability to discriminate between fact and fancy—They weave into their narrative once more the whole apparatus of Hindu fiction—Hemachandra's *Triṣaṣtiśalākā-puruṣa Charita* gives an idea of the extent of this type of literature—Not very different and scarcely less numerous are the

Jain writings called Kathā (Kahā), or Kathānaka–They moralize more directly and obviously (dhammakahā), but they are intimately connected with the traditional names of saints, emperors and kings.

409

JAIN, CHAMPAT RAI. *The Practical Path.* Arrah (India), 1917.

The Method of Philosophy–The Tattvas–The Nature of Karma-Asrava – Bandha – Samvara – Nirjara – Moksa – Stages on the Path –Dharma in Practice–Appendix–Glossory–Index

410

UI, H. *The Vaiśesika Philosophy. Edited by F. W. Thomas* London, 1917.

P. 19 Four schools of the Jains : Kriyā vāda, Akriyā vāda, Ajñāna-vāda, and Vainayika-vāda.

P. 23. Mahāvīra and even Buddha were compelled to provide their teachings and assertions against the scepticism of Sañjaya Velaṭṭhi-putta.

Pp. 24-25. Jacobi's remarks on matter in Jainism–Atomic theory of the Jains.

Pp 28-29. Dharmottara's theory opposed to the Jain theory–According to the *Uttarādhyayana* Jainism maintains three categories –In Jainism the categories are divided into two–The Vaiśeṣika borrowed the materials from the thoughts of those days and systematized them later.

Pp. 35 Roha-gutta, the chief teacher in the sixth schism of Jainism imported the Vaiśeṣika doctrines into Jainism.

P. 38 The Jains maintain that the Vaiśeṣika was established by Roha-gutta.

P. 133. In Jainism ether means empty space and is not an element.

411

NAHAR, PURAN CHAND and KRISHNA CHANDRA GHOSH. *An Epitome of Jainism, being a Critical Study of its Metaphysics, Ethics and History etc., in Relation to Modern Thought* Calcutta, 1917.

Introduction—Jainism—Its Philosophy and Religion—Predicaments by Pre-eminence—Knowledge and its forms—Epistemology and Logic—Pratyakṣa is really Parokṣa—The Jain Theory of Formal Logic —The Jain Logic and the "Nayas"—The doctrine of Syadbad—Śaṅkara and Syadbad—Examination of Śankara—The Doctrine of Unity in Difference—The Universe as a Self-Existent Unit—Theories of Evolution—The Sankhya Philosophy—Causation and Compound Evolution —God—Soul—The Karma Phenomenology—Churchianity and the Law of Karma—Belief in Rebirth—Rebirth and Karma-Sarīra—Karma-Sarīra and Oudarika-Sarīra—Free-will and Fatalism—Will and Individuality—Causality in the Moral World—Classification of Karmas—From Metaphysics to Ethics—The Conceptions of Virtue and Vice—On Punya and its Fruitions—Papa, vice or sin—Asrava or Influx—Bandha or Bondage—Samvara or Stoppage—Nirjara or Dissipation—Mokṣa or Emancipation—Gunasthānas—Jain Church—Jain Festivals—Jain Places Pilgrimage—Jain Literature—Jain Art and Architecture—Appendices.

412

MONTGOMERY, JAMES A. *Religions of the Past and Present.* Philadelphia and London, 1918.

Pp 135-160. Buddhism with an addendum on Jainism. By Franklin Edgerton.

413

GARR, BANARSI LAL. *Sāmāyika; or, A Way to Equanimity.* Arrah (India), 1918,

Its Origin—Its Meaning and Object—Dissension of the subject from the ideal or internal (Nischai) point of view—A succinct account of Āvaśyaka Sūtra—Doṣtas (blemishes to be avoided)—The Texts—How to perform Sāmāyika—Appendix (A): Eleven Pratimas, (B): Twelve Vows.

414

JAIN, C. R. *What is Jainism. Third Edition, Revised.* Arrah (India), 1919.

Jainism—Its ethics—Philosophical back-ground—Its mythology and ritual.

415

JAIN, C. R. *The Key of Knowledge Second Edition, Revised.* Arrah (India), [1919]

Preface—The Ideal—Creation—God—The Fall Redemption—The Kingdom of God—Yoga—Resurrection—The Holy Trinity—The Siddhānta—The Coming of the Messiah—Reincarnation—In the Footsteps of Gods—Reconciliation—Summary and Conclusioin—Appendix—Glossary of Non-English Words and Phrases etc

416

GOPINATHA RAO, T. A. *Bhūsana-Lakshanam, or A Description of Ornaments Usually worn by Indian images.* (QJMS, ix, 1919, pp 123-141)

P 123 Ornaments worn by the images of the Jain, Buddha and Hindu religions are the same.

417

LAW, B. C. *Influence of the five heretical teachers on Jainism and Buddhism.* (JPASB, xv, 1919, pp. 123-136).

An attempt to make an extensive research with regard to the influence of the doctrines of the five heretical teachers on the development of Jainism and Buddhism.

418

KAMANUJASVAMI, N. *Who is a Hindu?* Madras, 1919.

Pp. 29-31. Jains and Sikhs are Hindus but Buddhists are not—Characteristics of Jainism—Jains consider themselves to be Hindus, and are governed by Hindu secular or civil jurisprudence.

419

WIDGERY, A C. *Salvation and Redemption from Sin and Suffering as taught by some Oriental Religions* (QJMS, ix, 1919, pp. 102-110).

P 107. Salvation, according to the Jains, revealed to men especially by the twenty four great *tīrthaṅkaras*. It appears to the Jains that one may obain redemption from suffering

420

BLOOMFIELD, MAURICE. *The Dohada or Craving of Pregnant Women: A Motif of Hindu Fiction.* (JAOS, xl, 1920, pp. 1-24).

Reference to many Jain work have been made to illustrate the paper

421

JOUVEAU-DUBREUIL, G. *Ancient History of the Deccan* (Translated from the French by V. S. Swaminadha Dikshitar). Pondicherry, 1920.

P. 12. Kharavela of Kalinga.

Pp. 104-110. The Gangas.

422

BARUA, B. M.* *The Ājīvikas: History of their religion and philosophy, pt 1; Historical summary.* Calcutta, 1920.

Ājīvikas and Jainism.

423

BARUA, B. M. *The Ājīvikas.* (JDL, v. ii, 1920, pp. 1-80).

1. Pre-Makkhali period The rise of a religious order of wandering mendicants called the Ājivika from a Vānaprastha or Vaikhānasa order of the hermits.

2. Makkhali period. Elevation of Ājivika religion into a philosophy of life at the hands of Makkhali Gosāla.

3 Post-Makkhali period The further development of Ājivaka religion, absorption of the Ājivika into the Digambara Jaina, the Śivaite and others; the influence of Ājivika religion and philosophy on Jainism, Buddhism and Hinduism.

424

FARQUHAR, J. N. *An Outline of the Religious Literature of India* London, etc., 1920.

Ch 2 P 73 Transmigration and Release Y to 200 B C iv (D) The Jain School

Ch. 3. The Movement Towards Theism 200 B C to A.D. 200. P 119. (iii) Jainism.

Ch 4 P. 162-165 Philosophies and sects. A.D. 200 to A D. 550 (iii) Jainism. (A) Śvetāmbara Literature. (B) Digambara Literature.

Ch. 5. The Śākta System A D. 550 to A D 900 Pp 213-215. (iii) Jainism. (A) Śvetāmbara Literature (B) Digambara Literature.

Ch 6. Bhakti · A D 900 to A D 1350 Pp 277-281. (iii) Jainism (A) Śvetāmbara Literature (B) Digambara Literature.

Ch. 7. Muslim Influence A D 1350 to A.D. 1800 Pp 359-60, (ii) Jainism. (A) Śvetāmbara Literature. (B) Digambara Literature.

425

JAIN, C. R. *Logic for Boys and Girls.* Arrah (India), 1920.

Jain logic, simplified for the Young.

426

JAIN, C. R. *A Peep Behind the Veil of Karmas. Third Edition, Revised.* Arrah (India), 1920.

An exposition of the Jain theory of Karma

427

WARREN, H. *Jainism not Atheism ; And the Six Dravyas of Jain Philosophy Second Edition.* Arrah (India), 1920.

An attempt to establish Jainism as not atheistic absolutely—An account of the six dravyas or reals of the Jains.

428

JAIN, C R *Selections from "Ātma-Dharma" of Brahmachari Sital Prasadji* Allahabad, 1920

429

BAGCHI, P C *Animistic elements of Jainism.* (Proc., Asiatic Society of Bengal, Calcutta, xvii, 1921, p. ccxlviii).

The ethical background of non-injury in Jainism is discussed in this paper with reference to original texts—The historical beginnings—Elements in Jain philosophy in Jain mythology & ritual

430

KEITH, A. B *The Karma-Mīmāmsā* Calcutta, 1921.

Pp. 32 n, 34, 38, 68, 69. Jain views about the theory of Karma.

430 a

KEITH, A. B. *Indian Logic and Atomism An exposition of the Nyāya and Vaiśesika systems* Oxford, 1921.

Buddhist or Jain logic has been handled where it comes into immediate contact with the doctrines of the Nyāya and Vaiśeṣika.

Pp 14-16. Jain legends as to the origin of Vaiśeṣika.

P. 53. Jain view about Cognition.

P. 56. Jain theory of perception.

P. 80. n. Bhadrabâhu's 10-member argument for Jainism.

P. 195. Realism and Jainism

P. 228. Mythology of the Jains.

P. 232. Sound-theory of the Jains

P. 271. n. 4. Theism and the Jains.

P. 272. Jain theory about self-moving atoms.

431

CHIROL, VALENTINE. *India, Old and New*. London, 1821.

Pp. 27, 43, 53, 54. Jainism and Jain school of architecture.

432

ELIOT, SIR CHARLS. *Hinduism and Buddhism: An Historical Sketch. Vol. I.* London, 1921.

Pp. 105-123 The Jains—Their relation to Buddhism etc

433

BARUA, B. M. *A History of Pre-Buddhistic Indian Philosophy*. Calcutta, 1921.

Pp. 362-404. Philosophy of Mahâvîra. Aim and scope—Review of modern studies in Jainism: Lack of historical method—Acknowledgement of debts to the Jain scholars—A general reflection on Indian life in the time of Mahâvîra and Buddha—The bearing of political history upon the progress of thought and the development of language—Uninterrupted growth of Sanskrit—The origins of pessimism—The problem of misery and other ethical problems.

A short account of Mahâvîra's life. His names and birthplace—His parentage: The source of his anti-Brahmanical feelings—Marriage—Renunciation. Pârśvanâtha and Mahâvîra—His philosophy—Sources of information—Kiriyam or Kariyâvâda was the original name of what is now known as Jainism—Significance of the name Nigaṇṭha. In which sense Pârśva may be called a precursor of Mahâvîra—The

original Nigaṇṭha order–Pārśva doctrine–Modern interpretation of the term *cātuyāma saṁvara*–Contrast between Pārśva and Mahāvīra: The former was a mere religious teacher, the latter a religious philosopher–Mahāvīra's philosophic predecessor was Gośala–Three questions relating to the ecclesiastical history of the Jains, and their answers –Definition of Kiriyam.

Gośala, Mahāvīra and Buddha–Buddha's interpretation and criticism of pre-Jain and contemporary philosophers from the standpoint of his ethics–The fundamental categories and maxim of Mahāvīras ethics–Modification of Buddha's interpretation of his predecessor's fundamental ethical thesis, and of Mahāvīra's interpretation of pre-Jain philosophies–Difference between the views of Mahāvīra and Buddha, and the correlation of Niyativāda and Kriyāvāda.

The category of Jīva–Gośāla's determinism did not exclude the notion of freedom of the will, nor did Mahāvīra's dynamism altogether set aside the rule of fate–Gośāla, Mahāvīra and Buddha: Transition from a Biological to a psychological, or from a physical to an ethical stand-point–Threefold division of actions into deed, word, and thought–There is physical determinism · Soul is in its nature absolutely pure.

The category of Ajīva: Its signification–the problems of knowledge–Sañjaya, Mahāvīra and Buddha–Syādvāda–Pañca astı-kāya.

434

BAGCHI, P. C. *Primitive Elements of Jainism.* (JDL, v, 1921, pp. 349-364).

Introductory – Philosophy – Religious Rites and Superstitions–Mythology – Conclusion and Probabilities.

435

DEB, HARIT KRISHNA. *The Svastika and the Onkāra.* (JPASB, xvii, 1921, pp. 231-244).

P. 232. The Svastika has long been a favourite emblem with the Jains whose traditions represent it as having been the special sign

of Supārśvanātha, a *tīrthankara* who is said to have flourished considerably anterior to the period of Mahāvīra (died 528 B.C).

436

ŚANKARA, K. G. *Tolkāpya's Religion.* (QJMS, xi, 1921, pp. 289-290).

The earliest *Tamil* grammarian Tolkāpya was a Jain householder, Tolkāpya may have been a Brāhmaṇa before he became a Jain.

Mr. Subramanian shows that Tolkāpya was a Brāhmaṇa and was never a Jain.

437

Jains and Swadeshi (MR, June, 1922)

P. 758 Order passed to the effect that (1) no other clothes but woven and hand spun *khaddar* should be worn in temples while performing *Pūjā* and saying morning and evening prayers, (2) *Chandan* alone should be used unless pure Kashmere *Kesar* is available.

438

LAW, B. C *Historical Gleanings* Calcutta and Simla, 1922.

Pp 21-42 Influence of the five heretical teachers on Jainism and Buddhism (See No 417)

Pp 76-95 Buddha and Niganthas Introduction – Sīha, a disciple of Nigahtha Nāthaputta and the Buddha-Sachchaka and the Buddha Sirigupta and Garahadinna – The Buddha and Dīghatapassī, a Jain – Buddha and Upāli – Abhayarājakumara and the Buddha—Visākhā.

439

LAW, B. C. *Ksatriya Clans in Buddhist India* Calcutta and Simla, 1922.

P. 2. The Lichchhavis were one of the earliest and devoted followers of Jainism and Buddhism.

P. 3. By the time of Chandragupta Maurya the first council of the Jains was held at Pāṭaliputra.

Sūtrakritānga is one of the earliest works of the Jain sacred literature.

P. 26. Mahāvīra was very kin and most probably a fellow townsman of the Lichchhavis.

P 35 Vaiśāli claims the founder of Jainism as its own citizen.

P. 77 Buddhism and Jainism had a strong hold on the Lichchhavis of Vaiśāli.

P 124. Kṣatriyāni Triśalā was the mother of Mahāvīra, the founder of Jainism

Pp 175-176. Followers of Jainism among the Mallas as among the other races of Northern India.

440

STEIN, OTTO *Megasthenes und Kautilya* [Megasthenes and Kautilya] (Sitzungsber d Phil hist. Kl., Akad d. Wiss in Wien, 191 Bd. 5 Abu.). Wien, 1922.

Pp 290-297 Buddhist and Jain Religions

441

DAS-GUPTA, S. N. *A History of Indian Philosophy. Vol.* I. Cambridge, 1922.

Pp 169-207 The Jain Philosophy The origin of Jainism—Two sects of Jainism—The canonical and other literature of the Jains—Some general characteristics of the Jains—Life of Mahāvīra—The fundamental ideas of Jain ontology—The doctrine of relative pluralism (Anekāntavāda)—The doctrine of Nayas—The doctrine of Syādvāda—Knowledge, its value for us—Theory of perception—Non-perception knowledge—Knowledge as revelation—The Jīvas—Karma theory—Karma, Āsrava and Nirjarā—Pudgala—Dharma, Adharma, Ākāśa—Kāla and

Sāmaya—Jain cosmography—Jain Yoga—Jain atheism—Mokṣa (emancipation).

442

SASTRI, H. P. *Chronology of the Nyāya System.* (JBORS, Vol. viii, 1922, pp. 13-28).

Haribhadra Sūri and *prameya sūtra*—Nyāya Sūtras, a sectarian work—Jains and the *Saptabhanginyāya* or *Syādvāda.*

443

MOSES, S. T. *Fish and Religion in South India.* (QJMS, xiii, 1923, pp. 549-554).

Pp. 550-551. The Jains found in the North Arcot, South Arcot and South Canara districts are the only people who scrupulously abstain from eating fish or flesh—They avoid all sorts of meat diet.

444

STCHERBATSKY, TH. *The Central Conception of Buddhism and the meaning of the word "Dharma".* London, 1923.

Pp. 34, 49. (n. 2). Karma and Jainism.

P. 68. Jainism existing before Mahāvīra.

P. 70. Soul with reference to Jainism and other schools of philosophy.

P. 73. 8th cent. B.C., the period of pre-Jainistic Jainism.

445

GOPINATHA RAO, T. A. *On the History of Śrī-Vaiṣṇavas.* (Sir Subrahmanya Ayyar Lectures, 1917). Madras, 1923.

P. 11. Biṭṭideva's conversion to Śrī-Vaiṣṇavism.

P. 12. Images of Nārāyana set up in Jain temples converted into places of Vaiṣṇava worship.

Pp. 35-36 Conversion to Vaishnavism of the Jain king Biṭṭideva Account given in the *Sthalapurāna*—Date of the royal conversion by by Rāmānuja, sometime before 1021 Śaka (A D. 1099).

P 38. *Kulottunga* I's grant to Śaiva, Vaiṣnava and Jain temples alike

446

MASSON-OURSEL, PAUL *Esquisse d'une Histoire de la Philosophie Indienne* [A Sketch of the History of Indian Philosophy]. Paris, 1923

Pt 3 On Jain and Buddhist thought

447

RAMA RAO, R *Origin and Development of Śiva-worship with Special Reference to Vīraśaivism* (QJMS, xiv, 1924, pp 282-301).

Basava—His birth and early life—His rise to power under king Bijjala—His missionary zeal

448

PERTOLD, O *The idea of God in Jainism and Buddhism Observed from the point of view of the Comparative Science of Religions* (Proceedings of the Tenth Indian Science Congress, pp 241-242) Calcutta, 1924.

The idea of god in Jainism

449

KAVIRAJ, GOPINATH *The Doctrine of Pratibhā in Indian Philosophy* (An. Bhānd Or Inst, vol v, 1924, pp. 113-132).

Pp. 126-128 Jainism. Omniscience explained by an appeal to the nature of jiva and the existence of the Past and the Future—Classification of Intuition—Rise of intuition—Process of dawning of Intuition described.

450

JAIN, JINNESWAR PRASAD (Mail Delhvi). *Husn-i-Awal* [or, First Beauty], *an Original Work on Jainism* (In Urdu). Arrah (no date), pp. 1-178.

The work is a discourse on Jain philosophy and religious doctrines

451

JAIN, C R *Sacred Philosophy* [Allahabad] (no date).

A discourse on the Jain *Siddhānta*

452

JACOBI, H *Der Jainismus* [Jainism] (Archiv fur Religionsurissenschaft, xiii. 4)

The short article in German gives a succint account of Jainism.

453

FORLONG, J. G R *Short studies in the Science of Comparative Religions* London, 1897. pp 1-662

Ch 1 Jainism and Buddhism

The article on Jainism and Buddhism draws special attention to the student of Indian Religions The most important fact brought out is the relation of Jainism and Buddhism Instead of Jainism being, as was formerly supposed, an offshoot from Buddhism, it is shown to extend as far back as 3,000 B C It is found flourishing alongside the nature worship of the rude tribes in Northern India The author points out that Asoka on becoming a Buddhist changed his title, and it is significant of the difference between Jainism and Buddhism.

454

FORLONG, J G R. *A Student's Synchronological chart of the Religions of the World. Accompaniment to Rivers of Life or Faiths of Man in All Lands*, Edinburgh. (No date).

Jain preceptor, 24 Tirthankaras (700 B.C.–600 B.C.). Jain Kalpa Sūtra written, part of Sūtras or Jain Bible (500 B.C.–400 B.C.). Jain images naked Buddha called Jain Esa. Jain faith in full vigour (100 A.D–200 A.D.).

Śilāditya of Balabhi protects Jains. Jain priest–Jain Śiva. Jainism revived under Amogavarṣa, king of Konjeveram. Jain temples of Satruñjaya and Pāliṭāna, that of Somnat destroyed by Mamud (1025 A.D.) at Abu of Vimalasa (1032 A.D.)–That of sad rebuilt by Kamboo Rana of Oodayapur Jain Tower, Chitore, built by Kamboo Rana (1439 A.D.)

455

KANNOOMAL *The Study of Jainism* Agra

It contains a summary of the Jain philosophy (*dharma*) and religion based on the *Tattwadarśa* of Atmaramji There are chapters in it dealing with the *tīrthankaras*, the ideal of a Jain *sādhu* and the ideal of a Jain householder

456

RADHAKRISHNAN, S *Indian Philosophy Vol I* London, 1923

P 280 Pluralistic realism of the Jains

SECTION VII

Language and Literature and Educational Satistics.

457

The Tamil Language and Literature. (CR, xxv, Art. 7, 1855, pp 158-196.

P 183. Establishment of the *amaṇāl* or Jain religion in Madura a little before the reign of Kuna Pandyan

P 184. Kuṇa Pandyan was a follower of the Samanal doctrines

P 186 Jains claim author of the *Kural* to be a Jain and adduce a verse in support of it, alleging that their god, the twenty-fourth ***tīrthankara***, called Arugan, ascended up into heaven over a ladder of flowers.

P 191 The author of the *Chintāmani*, a Tamil poem, was a Jain.

P 193 Manigavāsagara, the great champion of Śaivism, overcame the Jains in the ninth century

458

GRIBBLE, JAMES D B *Tamil Poetry* (CR, lx, art 5, 1875, pp 69-77)

P. 70 Tiruvallava, a Tamil poet, was a Jain About his time Jainism grew in strength all over Madura, until it was professed by many learned doctors, and in the ninth century the king of Madura, Kuṇa became a convert to Jainism

459

GOUGH, ARCHIBALD EDWARD *Papers relating to the collection and preservation of the records of ancient Sanskrit literature in India* Calcutta, 1878.

P 21 Mode followed by the Jains in preserving their literary treasures.

P. 28. Mention of 7 manuscripts on Jain religion in R. L. Mitra's "Notices".

Pp 64-68, 80, 87 Mention of several Jain works and their authors, etc.

Pp. 83 84, 100-104, 116-119, 125-134 References to Jain works etc, made in connection with Buhler's search for Sanskrit manuscripts during 1871-72, 1872-73, 1873-74, 1874-75

Pp 91-99, 108 113, 137 A classified list of Jain works

460

CUST, ROBERT NEEDHAM *Linguistic and Oriental Essays, written from the year* 1846 *to* 1876. London, 1880

P 121 The Jains appear to have had their career of supremacy in Southern India, but they have dwindled away to an inconsiderable sect, they admit caste, and if they abandon their heresy, can be admitted back into full privileges, from which they are only partially excluded They carry their respect to animal life to very extravagant lengths

P 134 The Jain religion is an admixture of Buddhist and Brāhmanical doctrines

P 425 Dr Eggeling's exhibition of some Jain palm-leaves dating from the twelfth to the fourteenth century A D., the oldest date that can safely be assigned to any Indian manuscript

461

HŒRNLE, A F. RUDOLF *A Sketch of the History of Prakrit Philosophy.* (CR, lxxi, Art 7, 1880, pp. 311-332).

P 312 The last Prākrit Grammarian is the great Jain monk, Hemachandra, who wrote his grammar at the instance of the Chālukya king Siddha Râja (who reigned in Gujarat from 1094-1143 A D.).

The two other Prākrit grammarians Trivikrama and Subha Chandra belonged to the Jain community.

P. 315 Books of the Jains contain not only specimens of Prākrit, but are wholly written in that language.

Colebrooke speaks of the Prakrit and Pali, the languages of the Jains and the Buddhas

In 1847 was published the first Jain work, Kalpa Sūtra, by Dr. J Stevenson of Bombay

P. 317. Hemachandra wrote his grammar about the middle of the 12th cent A.D.

Grammar of the Jain Prakrit by E Muller came out in 1876.

462

WEBER, ALBRECHT *The History of Indian Literature* (Translated from the second German edition by John Mann and Theodor Zachariae) *Second Edition* London, 1882.

P' 214 n. Development of the atomic theory among the Jains

Pp. 296-297 n The sect of the Jains is to be regarded as one of the schismatic sects that branched off from Buddhism in the first century of its existence.

Origin of the Jain sect

The sacred texts of the Jains are styled *Angas*

The Jains have great significance in connection with the Sanskrit literature

463

CUST, ROBERT NEEDHAM *Linguistic and Oriental Essays written from the year 1847 to 1887 Second series* London, 1887

Pp. 67-68 The Jains have played a great part in the history of India, and left an enormous literature behind them Rhys Davids is of opinion, that the few Buddhists who were left in India at the Mahomedan conquest of Kashmir, in the twelfth century, preserved an ignoble existence by joining the Jain sect, and by adopting the principal tenets as caste and ceremonial observations of the antecedent Hindu creeds–One of the chief features of the Jain religion is their extreme respect for animal life

464

GRIERSON, GEORGE ABRAHAM. *The Languages of India.* Calcutta, 1903.

P 57. Ardha-Māgadhi or Half Magadhi, was the language in which Mahâvīra, the Jain apostle, preached, and it was used in the older Jain scriptures.

465

"Casual" Languages of Southern India. (CR, cxvi, Art. 9, 1903, pp. 90-97).

P. 92 The *Chintāmani*, an epic celebrating the exploits of a king named Jīvaka, belongs to the early Jain period, which has been appropriately termed the Augustan age of Tamil literature.

466

GRIERSON, G A *Specimens of the Marāthī Language* Calcutta, 1905 (Linguistic Survey of India, vii)

P 7 One form of the Mâhāraṣtrī is the dialect of the non-canonical literature of the Śvetāmbara Jains—This form of the language is usually called Jain Māhārāstrī, and was perhaps based on the vernacular spoken in Surâṣṭra

467

GRIERSON, G A *Mundā and Dravidian Languages* Calcutta, 1906. (Linguistic Survey of India, iv).

P. 298 In the canon of the Śvetāmbara Jains the form *Damila* is used for the Tamils The forms Davila and Daviḍa in the Prakrit literature of the Jains and of the Sanskrit plays seems to be a later stage, due to the Prakrit change of *m* to *v*

P 301 The beginning of Tamil literature proper seems to be due to the labours of the Jains—The romantic epic *Chintāmani* is by an unknown Jain poet

468

KUPPUSWAMI SASTRI, T S *The Age of the Tamil Jivakachintamani* (IA, xxxvi, 1907, pp 285-288).

The works dealing with the story of Jīvaka are four in number, viz, (1) The *Gadyachintāmani* by Vādībhasimha, (2) The *Kṣatrachūdāmani* by the same author, (3) the *Jīvandharachampu* by Harichandra, (4) the Tamil Jīvakachintāmaṇi.

Observation of Pandit Saminatha Aiyar in his edition of a portion of the *Jivakachintāmani*, published in 1899

The Pandit is of opinion that the Tamil *Jivakachintāmani* is not an original work.

The Sanskrit poems which treat of the story of Jīvaka are based on the Jain purânas

The original story of Jīvaka is found in the Mahāpurāna

Jivakachintāmani was composed during the period ranging from the beginning of the 10th to the second half of the 11th cent A D

469

GHOSH, RABINDRA NARAYAN *India's Literary Wealth: A connected story of her Libraries from the very earliest times downwards* (DSM, v, 1909, pp. 77-79)

Jain libraries in Western India

470

BARODIA, U D. *History and Literature of Jainism* Bombay, 1909

I Origin of Jainism—The twenty-four Jineswaras—The kings of Magadha—History of Jainism from the Nirvāna of Mahāvīra up to the present time.

II. The Jain Siddhant or canon—The later literature of Jainism —Secular Literature

471

JACOBI, H. *Arthāmāteva* (JRAS, 1909, pp 421-423).

Interpretation of *arthāmāteva*

Hemachandra's allegory becomes intelligible by reference to the *Upamitibhavaprapañcha Kathā*, a popular work with the Jains. Hemachandra and Siddharsi in the interpretation of Bahulikā

472

JACOBI, H. *Hindu Tales*. [An English translation of Jacobi's Ausgewahlte Erzählungen in Māhārāṣtri. By J. J. Meyer] London, 1909.

473

RANGANATHASWAMI, S. P. V. *Literary Wealth of India: Search for Prakrit Manuscripts.* (DSM, vi, 1910, pp. 41-46).

Śrutasāgara, the author of *Audāryachintāmaṇi*, was a fierce Digambara Jain and he devoted the greater part of his attention to crushing the rival sect. He was the pupil of Śrī Vidyānandin who was the pupil of Devendrakīrti. He was skilled in Sanskrit and Prakrit poetry—Mention of some of his works—His literary activity must be referred to about the years 1550 Sambat or 1494 A.D.

Two schools of grammar dealing with the two dialects of the Prakrit language. The works of Chanda, Hemachandra, Trivikrama, Śubhachandra and Śrutasāgara dealing mainly with the Jain dialects of Prakrit and other Prakrit works of Jain authors. The rest such as *Prākrit-prakāśa*, etc deal with the Aryan Prakrit dialects used in the ordinary works.

474

GHOSH, RABINDRA NARAYAN. *India's Literary Wealth: A connected story of her Manuscript Libraries: Some valuable informations from a Mysore correspondent.* (DSM, vi, 1910, pp. 1-3). [See No 469].

Manuscript libraries in Southern India. (a) Jain libraries: (1) An ancient Jain *mutt* in Mudabidri near the west coast of the Canara District, Madras Presidency, contains a very rich collection of manuscripts. Here are found the only surviving single copies of valuable books. (2) At Śravana Belgoḷa, Mysore State, below the hill on which stands the statue of Gommaṭeśvara, there is a Jain monastery containing a large, valuable and well-preserved collection of manuscripts, mostly in palmyra leaves, in the Pali, Sanskrit, Kannada and Tamil languages. (3) In another Jain monastery in Mysore State, at Humcha, we find a large collection of manuscripts. (4) Pandit Padmarāja and other Jain pandits possess, more or less collections of manuscripts.

475

SEN, D. C. *History of Bengali Language and Literature.* Calcutta, 1911.

Pp. 2-4. Conversion of nearly the whole population of Bengal to Buddhism and Jainism—Out of the twenty-four *tīrthaṅkaras* of the Jains, twenty-three attained *Mokṣa* in Bengal—The seat of their religious activity was Samet Śekhara or the Pāresanāth hills in the district of Hazaribagh—Many of the *tīrthaṅkaras*, such for instance as Sreyamgśunātha and Vāsupujya, were born in Bengal—Mahāvīra spent eighteen years of his life preaching his faith in Rāra Deśa (Western Bengal).

476

MIRONOV, N. D. *Notes Jaines I Siddharsi.* (Bull., Académie Impériale des Sciences de St. Pétersbourg, 6th Series, v, Pt. 1, 1911, pp 349-354). (In Russian)

Notes Jaines II. Nyāyāvakārațippan de Devabhadra. (Bull., Académie Impériale des Sciences de St. Pétersbourg, 6th Series, v, Pt. 1, 1911, pp. 501-508) (In Russian).

477

MACDONELL, ARTHUR A. *A History of Sanskrit Literature.* London, 1913.

P. 25 The older tradition of both the Buddhist and the Jain religions ignored Sanskrit entirely, using only the popular dialects for all purposes—In course of time both the Buddhists and the Jains endeavoured to acquire a knowledge of Sanskrit.

P. 26. In the Jain inscriptions of Mathura an almost pure Prakrit prevails down to the first century A D.—In the seventh century the Jains, like the Buddhists, used Sanskrit even in oral theological discussions, though without entirely giving up Prakrit.

P. 386. On the Sānkhya system were based the two heterodox religious systems of Buddhism and Jainism.

P. 390. The popular beliefs about heavens and hells, gods, demigods, and demons, were retained in Buddhism and Jainism.

Pp. 395-396. On the Sāṅkhya system are based the two philosophical religions of Buddhism and Jainism in all their main cultures. The two pessimistic religions are very nearly similar,

Jainism has survived as an insignificant sect in India alone.

478

TESSITORI, L. P. *Two Jaina versions of the story of Solomon's Judgment, in Gujarati and Jaipuri.* (IA, xlii, 1913, pp. 148-152).

The version in the commentary of the *Nandisūtta*—The version in the *Antaiakathāsaṅgraha.*

479

SASTRI, H. P. *Preliminary Report on the operation in search of manuscripts of Bardic Chronicles* Calcutta, 1913.

P. 4 Jain bardic literature.

P 9 Sevak or Scythian Brāhmanas as officiating priests in Jain temples

480

NARIMAN, G. K. *References to Buddhist Authors in Jain Literature.* (IA, xlii, 1913, pp 241-242).

P. 241. The names of authors like Devabhadra—His works Nyāyāvatāraṭīkā.

P. 242. Authors like Bhadrabāhu, Haribhadra and Prabhāchandra. The last wrote *Prameyakamalamāitanda* & *Nyāyākumudachandra.*

481

VIDYABHUSANA, SATIS CHANDRA. *All-India Jain Literary Conference.* (MR, September, 1914).

Pp. 255-258. An address delivered at the Conference held at Jodhpur.

482

BELVALKAR, SHRIPAD KRISHNA. *An Account of the Different Existing Systems of Sanskrit Grammar.* Poona, 1915.

Pp. 62-63. Jina or Mahāvīra, the last of the *tīrthankaras*, is the traditional author of the Jainendra grammar—Works like *Dhanañjaya-*

kośa or *Jain-Harivamśa* (A.D. 783) and writers like Bopadeva or Hemachandra refer to Devanandī, otherwise known as Pūjyapāda, as the author of this grammar.

P. 63, n. 1. *Sūtrapāṭha* of the Jainendra grammar originally belonged to the Digambara Jains from whom the Śvetāmbaras borrowed it.

Pp. 64. Date of the Jainendra Vyākaraṇa–Foundation of this school dates from about the same time as that of the Chāndra–Prof. Pathak's paper on the Jain Śākatāyana (Ind. Ant. Oct. 1914) gives evidence to assign the Vyākarana to the latter part of the 5th century A.D.

P. 65. Character of the Jainendra Vyākaraṇa–There are two versions in which the Jainendra Grammar has come down to us–Altogether wanting in originality

Pp. 66-68 Later history of the grammar since the 13th century very little is known–It draws a solitary student here and there amongst the Digambara Jains, especially of Southern India

Pp. 73-81. The Hemachandra School–Life of Hemachandra–Nature of Hemachandra's *Śabdānuśāsana*–Treatises accessory to *Śabdānuśāsana*–Commentary on *Śabdānuśāsana*–Digests and manuals and other miscellaneous works–Conclusion

P. 98. From the *praśasti* given at the end of Chandrakīrti's commentary on the *Sārasvata Prakriyā* we learn that the author was a Jain belonging to the *bṛhad gachchha* of Nagpur, residing in a Jain *tīrtha* called Kanṭika, and 15th in succession from the founder of the *gachchha*, Deva Sūrī (Sam 1174).

483

Tessitori, L. P. *Notes on the Grammars of the Old Western Rajasthani with special reference to Apabhraṁśa and to Gujarati and Marwari.* (IA, xlv, 1916. pp. 93-99).

P. 97 Jain ascetics live like the bees

484

J., K. P. *Vijñapti-Triveṇī, a Jaina epistle* (IA, xlvi, 1917, p. 276).

This paper is a review of the work, *Vijñapati-Triveṇī*—The work is a Sanskrit epistle dated in 1484 V.S.—It is in imitation of the Meghadūta.

485

QUACKENBOS, G. P. *The Sanskrit Poems of Mayūra, etc.* New York, 1917. (Columbia University—Indo-Iranian Series, ix).

Pp. 16-50. The Jain tale about Mayūra and Bāṇa.

The date of Mānatuṅga.

The Jain tale first found in the *Prabhāvakacharita.*

The four versions of the Jain tale.

The Jain tale as told by an anonymous commentator.

Variations from thte Jain tale as narrated by the anonymous commentator.

The Jain tale as given in the *Prabandha-Chintāmaṇi.*

Allusion to the Jain tale in the *Kāvyaprakāśa, Sudhāsāgara* and Jagannātha's commentary on the *Sūryaśataka* of Mayūra.

COMMENTS ON THE JAIN TALE:

Origin of the tale.

The legend of Sāmba.

The real reason for the composition of *Sūryaśataka.*

The real reason for the composition of *Chaṇḍīśataka.*

Mayūra not a Jain.

King Bhoja.

The *Bhojaprabandha.*

Allusions to the Mayūra in the *Bhojaprabandha.*

A list of poets at Bhoja's court.

The poet Krīṭāchandra joins the court circle of Bhoja.

The Banishment of Kālidāsa.

The poet Śukadeva joins the court circle of Bhoja.

Mayūra in disfavour.

Comment on the *Bhojaprabandha*: Bhoja not a contemporary of Mayūra.

The credibility of Jain tradition: Bühler's opinion.

Pp. 56-60. Summamy of the life of Mayūra—Traditions concerning Mayūra fall into two classes: Traditions separate from the Jain tale itself.

486

RANGANATHASWAMI, S. P. V. *Paiśāchī Prākrit.* (IA,, xlviii, 1919, pp. 211-213).

P. 213. Hemachandra in his grammar treats of six Prākrits, viz., Prākrita, Śauraseni, Māgadhī, Paiśāchī, Chūlikā-Paiśāchī. and Apabhraṃśa, and has only two Paiśāchī dialects.

487

SASTRI, HARAPRASAD. *Contributions of Bengal to Hindu Civilization.* (JBORS, v, 1919, pp 307-324).

P. 314-316. Jainism, Buddhism, Ajīvakism and all the religions receiving from the Buddhists the appellation of "*Tanthikias*" or the Heretical systems were founded upon the customs, usages, morals and religious opinions prevalent in ancient times in Bengal and Magadha and among the people known as the Chera.

488

KEAY, F. E. *Hindi Literature.* Calcutta, 1920.

P. 84. Banarasi Das (b 1586, d. sometime after 1641) of Jaunpur, a follower of the Jain religion.

P. 85. Bhudhar Das, flourishing in 1724, was a Jain—Wrote works connected with the Jain religion, including Jain Śataka and the *Pārśva-purāṇa.*

P. 97. Jaichand of Jaipur wrote in 1806 *Svāmī Kārttikeyānuprekṣa dealing* with the doctrines of the Jains

Brindāban Jī (circ. 1791—1858) of Benareṣ, a Jain of considerable merit was also a forceful writer on Jainism.

489

WINTERNITZ, M. *Geschichte der Indischen Literatur.* [History of Indian Literature] vol. 2 Leipzig, 1920

Vol. 2, pp. 289-296. Religious text of the Jains—Jain canon (*Siddhānta*)—Canonical Jain literature.

490

Jain Manuscript "Bhandars" at Patan. (MR, July, 1920).

P. 72. The importance of exploring these hitherto unnoticed Jain mss. libraries is emphasised in this short note.

491

NARIMAN, G. K. *Literary History of Sanskrit Buddhism.* (From Winternitz, Sylvain Levi, Huber), Bombay, 1920.

P 199. Nirgranthas or Jains are religious sects of non-Buddhistic persuasion—They are the adversaries whom Aśvaghosha detests with greater virulence than Brahmans—There is a story in which King Kaniska is made to be enraged against the Jain rivals of the Buddhists —Inscriptions at Mathura show that the Jains were flourishing under the Indo-Scythian Kings.

Pp 288-289. The Jain work *Darśana Sāra* contains a virulent attack on the Buddhists charging them not only with consumption of animal food but also of spirituous liquor.

492

GRIERSON, GEORGE A. *Paiśāchī in the Prākrita-Kalpa*taru. (IA, xlix, 1920, p. 114).

Hemachandra in his grammar describes Paiśāchī and two varieties of Chūlikā-paiśāchīka.

493

NARASIMHACHAR, R. *The Karnataka Country and Language.* (QJMS, x, 1920, pp. 248-258).

P. 252. Antiquity of the Kannada language—According to the Jain tradition Brāmhi, the daughter of Riṣabhadeva, the first Tīrthaṅkara, invented eighteen alphabets including, among others, Kannada. An inscription of about the 9th century found in a Jain temple in the

Deogarh fort contains specimens of different alphabets mostly Dravidian. Amrita-sāgara, a Jain Tamil poet who flourished before the 11th cent. states in his *Yāpparuṇgalakkāṅgaı*, a work of prosody, that there existed in the Kannada language a work on prosody.

494

GUNE, P. D. *Pradyota, Udayana and Śrenıka—A Jaın Legend.* (ABI, ii, 1920-21, pp. 1-21).

The author traces the hıstory of Pradyota, Udayana and Śrenika from Jain legendary sources.

495

WOOLNER, ALFRED C. *Introductıon to Prakrıt.* (JRAS, 1921, pp. 633-5).

The artıcle is a review of the work—Introductıon to Prakrit by A. C Woolner—The work contains specımens of Jain Mahārāṣṭrī.

496

KINGSBURY, F. and G E. PHILIPS *Hymns of the Tamil Śaivıte Saints.* Calcutta, 1921.

Pp 10-11. Influence of the Śaıva pılgrim poet Sambandar in conquering ın argumcnt a vast multitude of Jaıns in the presence of the king of Madura—Conversion of the king to Śaivısm—Impalement of eight thousand stubborn Jaıns with the consent of Sambandar.

P 27. Sambandar's poems contain frequent denuncıations of Buddhism or Jaınısm proving that the poems were composed at a time when the struggle between Hinduism and these other religions was at its highest.

P. 33. Jains setting fire to Sambandar's house—His prayer for an attack of fever of the Pandyan king, then a Jain.

P. 59. Apparsvāmi, a Śaiva, got sunk in the sea by the Jain persecutors, but he began to float on the surface on crying "Hail, Śiva".

P. 61. Apparsvāmi when smitten with an inward disease forsook Śaivism and became a Jain.

497

RICE, EDWARD P. *A History of Kanarese Literature Second Edition* Calcutta, 1921.

Pp. 17-41. The Jain period to A.D. 1160.

The Jain religion in the Kanarese country Its dominance in the Kanarese country—Its introduction into South India—Principal tenets—The vow of *sallekhana*—Syādvāda—Decline

The Kavirājamārga (C. 850) and early writers
Stanzas from Kavirājamārga

Jain writers from the Kavirājamārga to the Lingayet revival (1160).

Illustrative extract from the *Pampā Rāmāyana*

Note on the date of Sāmanta Bhadra and Pūjyapāda

Pp. 42 48. Jain literature from 1160-1600.

In the time of the later Ballāla Rājas (1160-1326)

Under the Rājas of Vijaynagar (1336-1610)

Pp 93-94 Jain writers of the 17th and 18th centuries

498

RAMANUJASWAMI, P V *Hemachandra and Paiśāciprākrta.* (IA, li. 1922, pp. 51-54).

No grammarians who follow Hemachandra treat of more than two Paiśācikās—He treats of seven dialects

Trivikrama and Śrutasāgara are two Jain Prakrit grammarians who closely follow Hemachandra

499

NAHAR, P C. *A Note on the Jain Classical Sanskrit Literature.* (Calcutta, 1922. Second Oriental Conference)

This kind of literature is divided into three periods (1) Period from 1st Cent. B.C to 10th Cent A.D, classed as ancient, (2) the next period from 11th Cent. A D to 15th Cent. A.D., classed as mediæval, and (3) the third period from 16th Cent. to 19th Cent. A.D.., classed as modern.

500

RAO, H. NARAYANA. *Etymological Research in Kanarese and Marathi.* (JBBRAS, xxv, 1923, pp. 491-497).

Pp. 492-3. Reference to Hemachandra's *Deśi-nāmamālā.*

501

BHATTACHARYYA, BATUKNATH. *A Brief Survey of Sāhitya-Shāstra.* (JDL, ix, [Pt 2], 1923, pp. 97-206)

P. 123 In an inscription dated 1128 A.D, discovered by Mr. Lewis Rice, is a verse by Dandin praising the Jain writer Śrīvardhadeva, author of *Churāmani*

Pp 152-153 Amarasimha or Amarachandra, a disciple of Jinadatta Sūri—Hemachandra and his production of *Kāvyānuśāsana*

502

BLOOMFIELD, M *The Śālibhadra Charita, a story of conversion to Jaina Monkhood* (JAOS, xliii, pp 257-316).

503

GRIERSON, GEORGE *Paiśāchī and Chūlikāpaiśāchika.* (IA, lii, 1923, pp. 16-17)

Jain religion eulogised

Hemachandra and his Prakrit Grammar

504

JOHNSON, HELEN M *The Story of the thief Rāuhineya in the Mahāvīracharitra of Hemacandra* (JAOS, xliv, 1924, pp. 1-10).

This popular story forms a side-episode in the story of the life-history of the last Tīrthankara of the Jains

505

JAIN, BANARSI DAS *Ardha-Māgadhī Reader.* [Lahore, 1923].

Deals with Ardha-Māgadhī, the sacred language of the Jains and serves as an introduction to the study of the Jain Āgamas,

506

Indian Education in 1915-16 (Bureau of Education, India). Calcutta, 1917.

P. 23 JAINS UNDER EDUCATION:

1. In Bombay. 19,800.

2 In the Central Provinces, 41,644.

507

Indian Education in 1917-18 (Bureau of Education, India) Calcutta, 1919.

P 17 JAINS UNDER EDUCATION:

1 In the Punjab, 1,950.

2 In the Central Provinces, 5,248.

3 In Assam (privately educated), 8 (found reading in recognised schools)

508

Indian Education in 1918-19. (Bureau of Education, India). Calcutta, 1920

Pp 17-18 JAINS UNDER EDUCATION:

1 In the Punjab, 1,463.

2. In Bihar and Orissa, 157.

3 In the Central Provinces, 5,536.

509

Indian Education in 1919-20. (Bureau of Education, India). Calcutta, 1921.

P. 19. JAINS UNDER EDUCATION:

1. In Bombay, 22,545.

2 In the Punjab, 1,588

3. In Bihar and Orissa, 170.

4. In the Central Provinces, 5,504.

5. In Assam, 14.

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